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THE
CONFESSIO^NAL.

BY

RT. REV. ALOYSIUS ROEGGL, D.D.

TRANSLATED FROM THE GERMAN, AND ADAPTED BY

REV. AUGUSTINE WIRTH, O.S.B.

THIRD EDITION.

ST. MARY'S ABBEY,
NEWARK, N. J.

KD 162



Rev. Gabriel Ryan

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PREFACE.

THE most responsible office of the priest of God is the hearing of confessions. Every other duty imposed upon him is a child's play compared with it, because so much depends upon it, viz.: the salvation of immortal souls. By preaching the word of God he sows the good seed broadcast, in the confessional he gathers the fruit; in the pulpit he sows the seed, in the confessional he reaps; in the pulpit he can touch certain sins only with kid gloves, in the confessional he probes the sores to the very bottom. In the pulpit he must be a lion, in the confessional a fox. He is a physician of souls; knowing the nature of all spiritual diseases and their ramifications, he is able to prescribe the proper remedies to prevent a relapse. He must be prepared to give suitable admonitions and advice in order to move sinners to repentance and to reclaim them from their evil ways. It is not necessary to make a long speech to each penitent; this is often impossible, and is done in the pulpit; but as every question requires an answer, so it is necessary to give some advice or admonition to each penitent. And each penitent looks for it, and unless he receives it, he leaves the confessional more sad and depressed than he came. "Reprove, entreat, rebuke with all patience and doctrine." (II. Tim. iv. 2.) When you have the disobedient child before you face to face, on his knees, being his own self-accuser, a suppliant for mercy and pardon, in the presence of God, and brought there *proprio motu*, from a sense of his sinfulness, and his heart being filled with sorrow

PREFACE.

and contrition for his sins, that is the time for you, O priest of the Most High, to sow the good seed into his susceptible heart, and sink it in deeply, so as to make a lasting impression.

It is, however, for various reasons, no easy matter to do so at all times. Not only young, but even old confessors, are frequently embarrassed, and it is often difficult to find appropriate admonitions for the devotional confessions of Religious, and others who, once a week, or oftener, approach the sacred tribunal of penance. It is more than probable that the confessor repeats the same over and over again, and being often at a loss what to say or what admonition to give, gives none, but only says. "You may go to Communion, say for penance *quinque Pater et Ave, vel litanias lauretanas.*" And the same penance is given for years and years, so that penitents know already beforehand what penance their ghostly father will enjoin upon them.

This little book called "The Confessional," which is a free translation of the Rt. Rev. Aloysius Roeggli's work, who was mitred Abbot of Wilten in Tyrol, Austria, is to remedy this undiversified and monotonous practice somewhat and enable confessors to move with greater liberty and variation. *Variatio delectat.*

The second edition differs greatly from the first. It supplies the priests with the Epistles and Gospels for the Sundays and holydays of obligation throughout the year, and renders the other books containing the Epistles and Gospels unnecessary. I may remark here incidentally that all the little books containing the Epistles and Gospels for the Sundays and principal festivals throughout the year do not contain the right Gospel for Palm-Sunday and the Feast of the Immaculate Conception of the Blessed Virgin Mary. The Gospels for the Sundays and holydays throughout the ecclesiastical year and the lives of many Saints, with relative penances, are prepared for the confessional. From every Gospel for the Sundays and holydays and festivals of the Saints, three or four points are given which may be used for admonitions in the confessional, and *opera penitentialia* which can be traced to one of these

three fountain-heads: Prayer, fasting, and alms-deeds, are added.

It is well to remember that these admonitions and penances must not be given to every penitent as they are written out; they are only hints to confessors, who are to judge for themselves what will suit *hic et nunc*, and who are to modify them according to the circumstances and dispositions of their penitents. Not all things are good for all, nor are all things expedient at all times. The Wise Man says: "All shall be well approved in their time." (Eccli. xxxix. 40.)

Omnia mecum porto. This book may properly be called a *Vade-mecum*. The Rt. Rev. T. Mullen, D. D., Bishop of Erie, says of "The Confessional": "Priests will find this book a most useful companion in the library and pulpit, as well as in the confessional. To priests, particularly, who are engaged in missionary duty, 'The Confessional' will be eminently serviceable, as it will enable them to make their meditation with fruit; or if so occupied with other duties, as is often the case, that they find it impossible to prepare an instruction for the people, they need only read over for a few minutes attentively the meditation assigned in 'The Confessional' for the Sunday or feast-day they are celebrating, to acquit themselves in a way that will satisfy their own consciences and edify the faithful."

In most parishes two or more Masses are said on Sundays and holydays. Now, it is well known that many Catholics always go to first Mass, and for years hear no sermon, which is preached at High Mass. There is no doubt but that it would be very good at first Mass to read the few points assigned for the respective Sunday or holyday to the congregation, so as to give them something to reflect on, on their way to their homes.

Although the Church has relaxed from the severity of the old canonical penances, and there is at present a milder practice in use, yet the confessor must frequently remind some penitents what penitential works were decreed by the canons for those sins which they have committed, in order to represent more vividly before their eyes the greatness and

malice of their sins, that they may supply the deficiency of the enjoined penance by their own penitential endeavors. For this reason, there is added to this work an abridgment of the old canons *secundum Carolum Borromæum*.

I hope the third edition of "The Confessional" will be received as favorably as the last. May it do much good for the honor and glory of God and the salvation of souls; this is the prayer and wish of the translator

AUGUSTINE, O. S. B.

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THE CONFESSIONAL.

PART I.

FIRST SUNDAY OF ADVENT.

Epistle. Romans xiii. 11-14.

AND that knowing the time, that it is now the hour for us to rise from sleep: for now our salvation is nearer than when we believed.

12. The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armor of light.

13. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and impurities, not in contention and envy.

14. But put ye on the Lord Jesus Christ.

Gospel. St. Luke xxi. 25-33.

25. And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves:

26. Men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved:

27. And then they shall see the Son of Man coming in a cloud with great power and majesty.

28. But when these things begin to come to pass, look up, and lift up your heads; because your redemption is at hand.

29. And he spoke to them a similitude: See the fig-tree, and all the trees:

30. When they now shoot forth their fruit, you know that summer is nigh.

31. So you also, when you shall see these things come to pass, know that the kingdom of God is at hand.

32. Amen I say to you, this generation shall not pass away till all things be fulfilled.

33. Heaven and earth shall pass away: but my words shall not pass away.

1. *The kingdom of God is at hand.* Another ecclesiastical year begins to-day. Perhaps it will be the last for you and for me. Time hastens on. What is neglected to-day cannot be recovered to-morrow. To-morrow is an uncertain day. *You must save your own soul, no one can be your substitute.* Think no sacrifice too great, no labor too hard, *to save your own and only soul.* Prepare for the advent of the Lord! Sursum corda! Lift up your eyes to your home above the clouds. Bury yourselves not so deeply in the perishable things of this world as to lose sight of what is eternal; for not here, but after this life, in eternity, is the end of our pilgrimage.

2. At the beginning, as well as at the end of the ecclesiastical year, the Church reminds us of the twofold advent of our Lord. The first time He came as our Saviour, the second time He will come as our Judge; the first time full of love and compassion; the second, stern and unrelenting in rigor and justice. Let us rejoice at His first coming, and take heed lest we be not of the number of those who will hail His second coming with joy. Salvianus says. "If we desire to enter into the joy of the Lord, we must be either innocent or penitent we must carry in our hands either the white lily of purity or the palm of penance."

3. "*Drop down dew, ye heavens, from above, and let the clouds rain the Just One.*" (Is. xlv. 4.) Our longing will be fulfilled. The just Judge of the living and the dead will come in the clouds with great power and majesty. On which side will He place us—on the right, on the left?—with the sheep or with the goats?—with those who cry out with an ardent desire: "Drop down dew, ye heavens, from above, and let the clouds rain the just," or with those who, with fear and trembling, will exclaim, "Ye mountains, fall upon us and hide us from the face of Him who sitteth on the throne, and from the wrath of the Lamb"? To this your past life—your present—will give the decisive answer. That as yet depends on you, but soon, very soon, it will be beyond the power of your choice. Where the tree falls, there it shall lie. As man lives, so he dies. If you fear the judgment, fear that which alone makes judgment terrible—mortal sin. Frequently approach the dread tribunal, by its decisions weigh and examine all your thoughts, words, and deeds.

4. This is the *acceptable time*, these are days of mercy. "The night is passed, the day is at hand. Let us therefore cast off the works of darkness and put on the armor of light," put away all sins and purify our souls for Jesus. Rise from sleep, lest you come to sleep in death. The Lord now sweetly invites you to prepare His way. "Do not harden your hearts." And as the day of the Lord and His judgment shall come, "as a snare upon all those who will not watch and pray," (St. Luke xxi. 35)

enter now into the penitential spirit of this holy season, watch, pray and do penance, that you may welcome Him at His first coming as well as at His second, and that you may be welcome to Him His second coming is at hand. "At what hour you think not, the Son of Man will come."—*Luke xii. 40.* Are you prepared to meet Him? If He were to call you this moment before His tribunal, would you be ready? What does your conscience say? I fear it says: No. Therefore, do penance, prepare the way of the Lord, "for the kingdom of God is at hand."

PCENITENTIA SALUTARIS.

1. Quotidiana auditio Missæ Rorate, in quantum possibile.

2. Angelus Domini flexis genibus et cum magna devotione.

3. Meditatio novissimorum.

4. Eleemosyna peregrinanti vel pauperi in honorem Christi Domini advenæ in terris.

SECOND SUNDAY OF ADVENT.

Epistle. Romans xv. 4-13.

FOR what things soever were written, were written for our instruction: that, through patience and the comfort of the Scriptures, we might have hope.

5. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ.

6. That with one mind, and with one mouth, you may glorify God, and the Father of our Lord Jesus Christ.

7. Wherefore, receive one another : as Christ also hath received you to the honor of God.

8. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made to the fathers.

9. But that the Gentiles are to glorify God for his mercy, as it is written : Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name.

10. And again he saith : Rejoice, ye Gentiles, with his people.

11. And again : Praise the Lord, all ye Gentiles, and magnify him, all ye people.

12. And again Isaias saith : There shall be a root of Jesse : and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope.

13. Now, the God of hope fill you with all joy and peace in believing : that you may abound in hope, and in the power of the Holy Ghost.

Gospel. St. Matthew xi. 2-10.

2. Now, when John had heard in prison the works of Christ, sending two of his disciples, he said to him :

3. Art thou he that art to come, or do we look for another ?

4. And Jesus making answer, said to them : Go and relate to John what you have heard and seen.

5. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them :

6. And blessed is he that shall not be scandalized in me.

7. And when they went their way, Jesus began to say to the multitude, concerning John : What went you out into the desert to see ? a reed shaken with the wind ?

8. But what went you out to see ? a man clothed in soft garments ? Behold, they that are clothed in soft garments are in the houses of kings.

9. But what went you out to see ? a prophet ? yea, I tell you ; and more than a prophet.

10. For this is he of whom it is written : Behold, I send my angel before thy face, who shall prepare thy way before thee.

1. "*Behold I send my angel before thy face, who shall prepare thy way before thee.*" Thus our Lord speaks of His forerunner in the Gospel of this day. Oh, how many such angels and guides does God send to each of us! Whosoever dissuades us from evil, and exhorts us to what is good, is such an angel, who prepares for us the way to Christ and salvation. But what will it profit us, if we do not enter upon the prepared way, or if we act like Herod, who listened to St. John with pleasure, but obeyed him not? "Every soul that despises admonitions is incurable."—*St. Gregory*. "The good man rejoices when he is admonished, but the wicked endures correction most unwillingly."—*Seneca*, "The perverse are hard to be corrected."—*Eccl. i. 15*.

2. What a noble testimony does the Redeemer give of St. John! It is, as it were, a reward for the testimony which he had given of Him. A lesson for us to return good for good. But men forget nothing quicker than acts of kindness. We wish others to say of us nothing but what is good and praiseworthy, but we ourselves are more inclined to speak ill than well of others. "Have charity, which is the bond of perfection." "Charity covers a multitude of sins."

3. "*Blessed is he that shall not be scandalized in me.*" Who is scandalized in Jesus? He who expects another Christ. Oh, how many are there to whom His poverty, His humility and meekness are anything but pleasing, who would rather have another Christ, one who would not by His example rebuke their lives. The humility of Christ confounds

their pride; His poverty, their avarice, His meekness, their anger; His crucifixion, their sensuality. But Christ will become no other to please them. If they expect another Christ, He expects other Christians.

4. We are what John was not, *a reed shaken by the wind*, so inconstant in virtue, so wavering in our good resolutions. The least breath of temptation, the most trivial affliction, suffices to overthrow the whole fabric of our virtues. We are what John was not, effeminate in clothing, intemperate in eating and drinking, irregular in our whole way of living. Such people, He says, are not found in the desert, but in the palaces of kings. Would to God they were only found in the houses of kings; they are found now-a-days everywhere. Extravagance and luxury are on the increase, and effeminacy supplants and displaces Christian simplicity.

POENITENTIA SALUTARIS.

1. Actus mortificationis in vestitu et victu.
 2. Renovatio votorum baptismi.
 3. Actus fidei, spei, et caritatis, cum adoratione Sanctissimi.
-

THIRD SUNDAY OF LENT.

Epistle. Philipians iv. 4-7.

REJOICE in the Lord always. again, I say, rejoice.

5. Let your modesty be known to all men. the Lord is nigh.

6. Be not solicitous about anything. but in every-

thing by prayer and supplication with thanksgiving let your petitions be made known to God.

7 And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

Gospel. St. John i. 19-28.

19. And this is the testimony of John, when the Jews sent from Jerusalem priests and Levites to him to ask him : Who art thou ?

20. And he confessed and did not deny : and he confessed, I am not the Christ.

21. And when they asked him : What then ? Art thou Elias ? and he said : I am not. Art thou the prophet ? And he answered ; No.

22. Then they said to him : Who art thou, that we may give an answer to them that sent us ? What sayest thou of thyself ?

23. He said : I am the voice of one crying in the wilderness. Make straight the way of the Lord, as the prophet Isaias said.

24. And they that were sent were of the Pharisees.

25. And they asked him, and said to him : Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet ?

26. John answered them, saying : I baptize in water : but there hath stood one in the midst of you, whom you know not.

27. The same is he that shall come after me, who is preferred before me ; the latchet of whose shoe I am not worthy to loose.

28. These things were done in Bethania beyond the Jordan, where John was baptizing.

1. The blind Jews seek the Messiah everywhere, but they do not seek Him where He is. " He stands in the midst of you whom you know not." Does not this reproach concern us also ? Christ stands in the midst of us, nay, in us, by His example—by His doctrine—by His Holy Spirit—by and in the adorable Sacrament of the Blessed Eucharist. But we know Him not, because we do not wish to

know him, we seek salvation and happiness everywhere except with Him, and yet apart from Him there is no salvation.

2. "*Who art thou?*" A dangerous question, if we ask others, but a salutary one, if we put it to ourselves. But alas! we generally are more apt to question others than ourselves, and if we do question ourselves, where is there a St. John who humbly confesses: "I am not," and who candidly acknowledges, "I am." Why? Because we do not know ourselves, we are blinded by self-love. We do not examine our conscience carefully enough. We see in ourselves only that which is good, and in others only that which is evil. This should not be so.

3. What does the appearance avail, if the reality is wanting? We may deceive men, but we cannot deceive God. Our desire ought to be not only to appear good, but to be really good. And even if we are good, we must not forget that others are better, or in our situation would be far better than we are. And what a distance is there not between us and the best of all, Jesus Christ? Yes, it is He, the latchet of whose shoes we are unworthy to untie. And He comes to us, not to be served by us, but to serve us, even to give His own Flesh and Blood. Oh, humility! Lord, I am not worthy.

4. "*I am the voice of one crying in the wilderness: Make straight the way of the Lord.*" Turn from your evil ways, do penance for your sins, that you may escape the day of wrath. Such a voice is the whole season of Advent. Every day of this holy

season cries out to us: "Make straight the way of the Lord." Such a voice is our conscience, continually crying out to us: "Make straight the way of the Lord." Such a voice is every important event of our life, every accident, every misfortune and calamity, every cross and affliction. All these cry out to us: "Make straight the way of the Lord." For the last time, we shall hear this voice in our dying hour. But let us not wait for that. You may do many good things whilst you are well, but when you are sick I know not what you will be able to do. Few are improved by sickness.—
Thomas à Kempis.

PCENITENTIA SALUTARIS.

1. Examen conscientiae circa vocatonis ac conditionis tuæ officia et contritio de omissis.
2. Confiteor.
3. Hodie nil loquaris de tuis meritis vel quæ ad propriam laudem faciunt.
4. Invocatio St. Joannis Baptistæ ad obtinendam ejus intercessione virtutem humilitatis.
5. Actus aliquot humilitatis, saltem interioris, nisi exterioris sese offerat exercendæ occasio.

FOURTH SUNDAY OF ADVENT.

Epistle. I. Corinthians iv. 1-5.

LET a man so look upon us as the ministers of Christ, and the dispensers of the mysteries of God

2. Here now it is required among the dispensers, that a man be found faithful.

3. But as to me, it is a thing of the least account to be judged by you, or by human judgment: but neither do I judge myself.

4. For I am not conscious to myself of anything: yet in this I am not justified: but he that judgeth me is the Lord.

5. Therefore judge not before the time: until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

Gospel. St. Luke iii. 1-6.

1. Now, in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother being tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina,

2. Under the high-priests Annas and Caiphas: the word of the Lord came to John, the son of Zachary, in the desert.

3. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins.

4. As it is written in the book of the words of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord: make his paths straight.

5. Every valley shall be filled, and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain.

6. And all flesh shall see the salvation of God.

1. "*Under the high-priests Annas and Caiphas, the word of the Lord came to John, the son of Zachary, in the desert.*" Why to him and not to them? Because Annas and Caiphas, although *high-priests*, were *low slaves* of their passions, but St. John was the worthy forerunner of the true High-Priest, Jesus Christ, and because Annas and Caiphas lived in luxurious palaces, feasting sumptuously and

voluptuously, but John in the desert, in penance and self-denial. Do you wish the Lord to speak to you? Enter into solitude, imitate John, and not the proud and luxurious high-priests. Not in tumult, but in solitude, does God speak to the heart of man.

2. "*John preached the baptism of penance for the remission of sins.*" There is no forgiveness of actual sin without the baptism of penance. In what does the baptism of penance consist? In a hearty contrition, an humble confession of sin, a firm purpose of amendment, and in a sufficient satisfaction and reparation of the evil done. Penitential tears are the baptismal water for the sinner, as David said and practiced: Every night I will wash my bed: I will water my couch with my tears.—*Ps. vi. 7.* Let us ask the Lord for those tears of penance. Give me, O Lord, tears in abundance, that I may wash away the stains of my soul.

3. "*Prepare ye the way of the Lord, make straight his paths.*" But how can and must this be done?

a. "*Every valley must be filled.*" You have sunk into the depths of the earthly affections, rise again to those that are heavenly. If the heart is a valley, empty, void, fill it with virtues.

b. "*Every mountain and hill shall be brought low.*" Down, then, with pride and haughtiness.

c. "*The crooked shall be made straight, and the rough ways plain.*" Away with the crooked ways of injustice and deceit, away with all the impediments to conversion and virtue. Cleanse and purify your soul from sin—pull down, adorn it with virtue and

piety—build up, and pray. Thus the way of the Lord is to be prepared, and if He finds us prepared for His coming, He will most certainly come into our souls by His spiritual birth.

4. "*And all flesh shall see the salvation of God,*" *i. e.*, all men shall see the Saviour God come. Oh, what glad tidings for all men of all times. But after all, only glad tidings for those who have prepared the way of the Lord. Indeed, those also will see Him who are not prepared, but not with joy, but terror, for they will see in Him not their Saviour, but their Judge. That this may not happen to us, let us conclude this holy season of Advent with a firm resolution henceforth to abandon the ways of sin and to enter upon the way of virtue, which alone leads to the Saviour and to salvation.

PENITENTIA SALUTARIS.

1. Solitudo sacra per dimidiam horam.

2. Quoties in hac hebdomade te mane lavabis, excita brevem contritionem et adde verba Davidica: Domine, amplius lava me ab iniquitate mea et a peccato meo munda me.

3. Novem Ave, in gratam memoriam novem mensium quibus Christus in utero Virginis delituit.

VIGIL OF CHRISTMAS.

1. Consolamini; be consoled; to-day you shall know that the Lord will come and to-morrow you will see his glory. The iniquity of the world shall

be wiped away to-morrow, and the Saviour of the world will reign over us. O great day, O great night. The world lies in darkness. A light is risen to it. But that we may see this light of light, let us cast off, now and forever, the works of darkness, and walk honestly as in the day. Let us beware of being of the number of those of whom it is written: "Men loved darkness, rather than the light: for their works were evil."—*John iii. 19.*

2. Joseph and Mary seek lodging in Bethlehem and find none; there is no room for them at any of the inns. They were poor, and the poor, you know, are ever friendless, ever despised. "He came unto His own—the Son of David came into David's city—and His own received Him not." O Jesus, come to me. I will receive Thee, my heart shall be Thy abode, I invite Thee thither with all the affection of my heart. True, it is no better than a stable, but, one word from Thee, and it shall be cleansed.

3. Renewal of vows: Jesus goes before us, let us follow Him. He makes His vows to-night at Bethlehem.

a. He vows *poverty*. How poor is Mary, how poor is Joseph, how poor the crib, how poor is Jesus himself. The God of heaven and earth, the King of kings, could scarcely find on that auspicious night a place to lay His head. He who made heaven and earth out of nothing lies in a manger, wrapped in swaddling-clothes.

b. He vows *chastity*. He chose for His mother the purest of mortals, to show how great a lover of purity He is, and how pure our souls should be when we receive Him in Holy Communion.

c. He vows obedience. In obedience to a decree of Cæsar, Joseph and Mary travel many a long and weary mile from Nazareth to Bethlehem. An act of obedience precedes the birth of Jesus. Let us promise at the crib to devote ourselves to poverty in spirit, chastity, and obedience. Saviour God, grant us the grace, that what by Thy inspiration we have promised, with Thy help and assistance we may fulfil.

PŒNITENTIA SALUTARIS.

1. Quinque Ave cum insertione mysteriorum gloriæ D. N.

2. Actus mortificationis, indoli pœnitentis conveniens.

3. Hospitatio peregrini vel saturatio pauperis in honorem Jesu, Mariæ, et Josephi.

4. Pro voto ligatis: Renovatio votorum.

5. Pro clericis Ps. 34. "Benedixisti" cum meditatione.

CHRISTMAS—FIRST MASS.

Epistle. Titus ii. 11-15.

FOR the grace of God our Saviour hath appeared to all men,

12. Instructing us, that renouncing impiety and worldly desires, we should live soberly, and justly, and piously in this world,

13. Waiting for the blessed hope and coming of the glory of the great God and our Saviour, Jesus Christ:

14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people acceptable, pursuing good works.

15. These things speak and exhort.

Gospel. St. Luke ii. 1-14.

1. And it came to pass that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled.

2. This enrolling was first made by Cyrinus, the governor of Syria.

3. And all went to be enrolled, every one into his own city.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem; because he was of the house and family of David,

5. To be enrolled with Mary, his espoused wife, who was with child.

6. And it came to pass, that when they were there, her days were accomplished, that she should be delivered.

7. And she brought forth her first-born son, and wrapped him up in swaddling-clothes, and laid him in a manger: because there was no room for them in the inn.

8. And there were in the same country shepherds watching, and keeping the night-watches over their flock.

9. And behold, an angel of the Lord stood by them; and the brightness of God shone round about them: and they feared with a great fear.

10. And the angel said to them: Fear not: for behold, I bring you good tidings of great joy, that shall be to all the people:

11. For this day is born to you a Saviour, who is Christ the Lord, in the city of David.

12. And this shall be a sign unto you: You shall find the infant wrapped in swaddling-clothes, and laid in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying:

14. Glory to God in the highest; and on earth peace to men of good will.

CHRISTMAS—SECOND MASS.

Epistle. Titus iii. 4-7.

BUT when the goodness and kindness of our Saviour God appeared:

5. Not by the works of justice which we have done, but according to his mercy he saved us, by the labor of regeneration, and renovation of the Holy Ghost,

6. Whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour:

7. That being justified by his grace, we may be heirs according to the hope of life everlasting.

Gospel. St. Luke ii. 15-20.

15. And it came to pass, that after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem; and let us see this word that is come to pass, which the Lord hath showed to us.

16. And they came with haste: and they found Mary and Joseph, and the infant lying in a manger.

17. And seeing, they understood of the word that had been spoken to them concerning this child.

18. And all they that heard wondered; and at those things that were told them by the shepherds.

19. But Mary kept all these words, pondering *them* in her heart.

20. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them,

CHRISTMAS—THIRD MASS.

Epistle. Hebrews i. 1-12.

GOD having spoken on divers occasions, and many ways, in times past, to the fathers by the prophets: last of all,

2. In these days hath spoken to us by his Son, whom he hath appointed heir of all things by whom also he made the world:

3. Who, being the splendor of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the Majesty on high :

4. Being made so much better than the angels, as he hath inherited a more excellent name above them.

5. For to which of the angels hath he said at any time: Thou art my Son, this day have I begotten thee? And again: I will be to him a Father; and he shall be to me a Son?

6. And again, when he introduceth the First-begotten into the world, he saith: And let all the angels of God adore him.

7. And to the angels indeed he saith: He that maketh his angels, spirits; and his ministers, a flame of fire.

8. But to the Son, Thy throne, O God, is forever and ever: a sceptre of justice is the sceptre of thy kingdom.

9. Thou hast loved justice, and hated iniquity; therefore, God, thy God, hath anointed thee with the oil of gladness above them that are partakers with thee.

10. And: Thou, in the beginning, O Lord, hast founded the earth: and the heavens are the works of thy hands.

11. They shall perish, but thou shalt continue; and they shall all grow old as a garment:

12. And as a vesture shalt thou change them; and they shall be changed: but thou art the self-same and thy years shall not fail.

Gospel. St. John i. 1-14.

1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

3. All things were made by him: and without him was made nothing that was made.

4. In him was life; and the life was the light of men:

5. And the light shineth in darkness; and the darkness did not comprehend it.

6. There was a man sent from God, whose name was John.

7. This man came for a witness, to bear witness of the light, that all men might believe through him.

8. He was not the light, but was to bear witness of the light.

9. That was the true light, which enlighteneth every man that cometh into this world.

10. He was in the world, and the world was made by him; and the world knew him not.

11. He came unto his own; and his own received him not.

12. But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name:

13. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word was made flesh, and dwelt among us; and we saw his glory, the glory as of the only-begotten of the Father, full of grace and truth.

1. "*Glory to God in the highest; and on earth peace to men of good will.*" "A child is born to us." Truly, the Nativity of the eternal Son is an eternal glory to God, for herein His divine essence and His divine attributes become manifest. But is it also to my peace and consolation? Yes, and perhaps no. Yes, if I am of good will; no, if I am not of good will. Oh! sweet Infant Jesus, destroy in me everything bad and preserve and increase what is good, that Thy birth as well as Thy death may be to my joy, peace, consolation, and salvation.

2. "*And she brought forth her first-born Son and wrapped him in swaddling-clothes, and laid him in a manger.*" What a sight! God is become as one of us. Oh! what an icy heart must he have, who, at such a sight, would not be inflamed with love for God the Father, who so loved us as to give

His only-begotten Son, Jesus? or who would not be inflamed with love for God the Son, who so loved us that He who thought it not robbery to be equal with God, considered it not below His dignity to become like us, and from His infinite height humbled Himself so infinitely low as to take the form and nature of a servant, and in all things was made in the likeness of men, and in habit found as man? Admire in this divine Babe the perfection of humility, say with St. Bernard: "Oh, my Lord, little Thou art, but exceedingly lovely" return love for love, unlimited love for His infinite love, and learn of Him to be meek and humble of heart, and you shall find rest for your souls. (Matt. xi. 29).

3. "*This shall be a sign unto you, you shall find the Infant wrapped in swaddling-clothes and laid in a manger.*" Poor swaddling-clothes were His first and last garments, a crib His first, and a cross His last resting-place. Oh, how much does His example confound our sensuality and effeminacy! Let us renounce all vain luxury in dress for the love of Him who came naked like all of us into the world, and who naked left the world. Let us renounce all intemperance in eating and drinking and sleep, for the love of Him, who, as a child, hungered and thirsted, and upon hard wood began and ended His life.

4. Oh, Christian! exclaims St. Leo, on this day learn thy dignity, and after having become in Christ and through Christ sharer in His divine nature, throw not thyself away by returning to the

husks of swine by a criminal line of conduct. Consider of whose head you are a member, and forget not that you have been taken out of the power of darkness, and translated into the kingdom of light, the kingdom of God. The Light of the world has appeared to-day, and has illuminated those who were sitting in darkness and in the shadow of death. Walk in this light, be of good will, show your willingness by performing good works and keeping the commandments, that your lot may be everlasting peace.

POENITENTIA SALUTARIS.

1. Auditio trium Missarum—primæ in gratiarum actionem—secundæ in satisfactionem—tertiæ in deprecationem.

2. Actus humilitatis in gratiarum actionem profundæ humilitatis Jesu Christi, qui cum in forma Dei esset, formam servi accepit et factus est homo.

3. Actus mortificationis in gratiarum actionem pro passione Jesu a præsepio usque ad crucem.

4. Actus corporalis misericordiæ (eleemosyna) in gratiarum actionem pro voluntaria paupertate Jesu Christi, qui cum dives esset, pauper factus est.

5. Visitatio devota præsepî Jesu Christi vel Sanctis

ST. STEPHEN.

Lesson. Acts vii. 8-10; 54-59.

NOW Stephen, full of grace and fortitude, did great wonders and miracles among the people.

9. But certain men of the synagogue that is called of the Libertines, and the Cyreneans, and of the Alexandrians, and of those that were of Cilicia and Asia, rose up disputing with Stephen:

10. And they were not able to resist the wisdom and the spirit with which he spoke.

54. Now, hearing these things, they were cut to the heart: and they gnashed with their teeth at him.

55. But he, being full of the Holy Ghost, looking steadfastly to heaven, saw the glory of God, and Jesus standing at the right hand of God. And he said. Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.

56. And they crying out with a loud voice stopped their ears, and with one accord rushed in violently upon him.

57. And having cast him out of the city, they stoned him; and the witnesses laid down their garments at the feet of a young man, whose name was Saul.

58. And they stoned Stephen, invoking, and saying: Lord Jesus, receive my spirit.

59. And kneeling down, he cried out with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this he fell asleep in the Lord.

Gospel. St. Matthew xxiii. 34-39.

34. Therefore, behold, I send to you prophets, and wise men, and scribes: And some of them you will put to death, and crucify: and some you will scourge in your synagogues, and persecute them from city to city:

35. That upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the Just even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar.

36. Amen I say to you, all these things shall come upon this generation .

37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee! how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldst not?

38. Behold, your house shall be left to you desolate.

39. For I say to you, you shall not see me henceforth till you say: Blessed is he that cometh in the name of the Lord.

1. *"The stones of the brook were sweet to him."*

St. Stephen was stoned to death, and the Church sings: "The stones of the brook were sweet to him." And why? Because thereby he merited a crown of eternal glory. Many a stone is flung at our heads, but instead of rejoicing at it, we act like angry dogs that bite at the stones which are cast at them. How foolish! The stones and the stoners are only instruments in the hands of God. It is His hand that flings the stones at us. We ought to receive the shower, if not like Stephen, with joy, at least with patience and resignation.

2. *"Behold, I see the heavens opened, and Jesus standing at the right hand of God."* St. Stephen spoke these words when he was being stoned. What he saw with corporal eyes, we see with spiritual eyes, with the eyes of faith, and the fruit thereof should be an unconquerable patience in sufferings. A look to heaven makes everything light, for St. Paul says: "The sufferings of this world are not to be compared with the glory which shall be made manifest in us." And it is just these sufferings which open heaven to us. By sufferings Christ had to enter into His glory. Why then complain

when God sends the key of heaven, when He sends sufferings and afflictions? Let us rejoice in tribulation.

3. "*Lord, lay not this sin to their charge.*" This is the prayer of the dying Stephen, the first that followed his Lord in the path of martyrdom. As Jesus prayed for His murderers: "Father, forgive them, for they know not what they do," so Stephen prayed to God not to lay this sin to their charge, and when he said this, he fell asleep in the Lord. Truly, he may fall asleep in the Lord, who forgives all men the injuries done him, for God in return will forgive him everything. As Stephen prayed when dying, so let us pray all the days of our life: "*Lord, lay not this sin to their charge.*" There are two things for which we should incessantly pray:

a. That the merciful God may forgive our enemies the sins they have committed against us, and—

b. That He may keep them from sinning again by a new offense, and give them the grace to see their wrong, to repent of it, to repair it, and never repeat it.

4. "*He fell asleep in the Lord.*" Death is only a sleep for the just man. He dies not, but falls asleep in the Lord. When he awakes in the other world, he finds himself in the arms of the Lord, who will wipe away all tears from the eyes; death shall be no more, nor mourning, nor weeping, nor sorrow. We all wish to die the death of the just man, but if we earnestly desire this, we must live

the life of the just man. We shall die as we live. You fear a bad death, says St. Augustine, and you fear not a bad life. Amend your bad life, fear a bad death. He who lives well, cannot die ill.

PŒNITENTIA SALUTARIS.

1. Tacite sufferre calumnias et infensos sermones aliorum.

2. Preces pro offensoribus nostris in genere, et in specie pro hac vel illa persona nobis adversaria,

3. Contemplatio cœlestium gaudiorum.

4. Commendatio animarum, propriæ et aliorum, ante quietem nocturnam.

5. Litanix de omnibus Sanctis.

ST. JOHN.

Lesson. Ecclesiasticus xv. 1-6.

HE that feareth God will do good: and he that possesseth justice, shall lay hold on her:

2. And she will meet him as an honorable mother, and will receive him as a wife married of a virgin.

3. With the bread of life and understanding she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him; and he shall not be moved:

4. And she shall hold him fast: and he shall not be confounded: and she shall exalt him among his neighbors.

5. And in the midst of the church she shall open his mouth; and shall fill him with the spirit of wisdom and understanding; and shall clothe him with a robe of glory

6. She shall heap upon him a treasure of joy and gladness; and shall cause him to inherit an everlasting name.

Gospel. St. John XXI. 20-24.

20. Peter turning about, saw that disciple whom Jesus loved, following, who also leaned on his breast at the supper, and said: Lord, who is he that shall betray thee?

21. Him, therefore, when Peter had seen, he saith to Jesus: Lord, and what shall this man do?

22. Jesus saith to him: So I will have him to remain till I come, what is it to thee? Follow thou me.

23. This saying, therefore, went abroad among the brethren, that that disciple dieth not. And Jesus did not say to him: He dieth not. but, So I will have him to remain till I come, what is it to thee?

24. This is that disciple who giveth testimony of these things, and hath written these things: and we know that his testimony is true.

1. Jesus had a predilection for John; he was the favorite apostle of the Lord, and why? "*Because being chosen by Him a virgin, he remained a virgin forever.*" Let us love and guard virginal chastity zealously, it is the favorite virtue of the Lord, and makes us the special objects of His love, His favorites. Let us choose Him for our Spouse, who, when all things are taken away from us, will observe fidelity. (St. Bernard.)

2. "*Behold thy son! Behold thy mother! and from that hour the disciple took her to his own.*" (St. John XIX. 26, 27.) Behold the last will and testament of the dying Redeemer! He bequeathed to His Mother another son in the person of St. John, and He bequeathed to St. John another mother in the person of His own Mother. What an inheritance! and in this inheritance we all shall and can be sharers. By His testament Jesus makes us children

of His Mother, and His Mother our Mother. Let us receive this testament with gratitude, and let us receive her as our own. She needs not our care now, but we need a mother's care and tenderness. She will be our amiable mother, if we be her affectionate children.

3. *"I will have him to remain till I come, what is it to thee? Follow thou me."* In this answer to Peter's question: "What shall this man do?" a double lesson is contained for us:

a. We must mind our own affairs, and not trouble ourselves about the affairs of others, except when fraternal charity or duty obliges us. Let others do as they please; we must follow Jesus. He is our pattern.

b. It is not enough to have commenced well, we must also end well. It is much better not to begin, than, having begun, not to persevere in the good. (St. Augustine.) Perseverance crowns the work.

4. St. John is represented under the symbol of an eagle, because he soared higher than the other evangelists, even to the mystery of the Incarnation of the divine Word. In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh. (St. John 1: 1-14). Whence did he derive these profound mysteries? From the bosom of the Lord he drank the mysteries of evangelical truth, says St. Augustine. This source of truth is also accessible to us, we have only to draw from this fountain of living water. We may draw waters of joy out of

the Saviour's fountains (Is. xii. 3), out of His merits and Sacraments.

5. "*This is that disciple who has written these things, and we know that his testimony is true.*" St. John, an eye and ear witness of everything testified to in his Gospel, suffered for this testimony when a centenarian, and died with this testimony. Let us give full credence to this witness, and let us live in and according to this faith until death.

PCENITENTIA SALUTARIS.

1. Preces ad impetrandam castitatis gratiam.
 2. Tres Pater et Ave in honorem S. S. personarum Jesu, Mariæ, et Joannis.
 3. Symbolum Apostolicum.
 4. Pro clericis: Stabat Mater vel Initium Evangelii S. Joannis.
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THE HOLY INNOCENTS.

Lesson. Apocalypse xiv. 1-5.

AND I saw: and, behold, a Lamb stood on Mount Sion, and with him a hundred forty-four thousand having his name and the name of his Father written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard was as of harpers harping on their harps.

3. And they sung as it were a new canticle before the throne, and before the four living creatures, and the ancients: and no man could say the canticle but those hundred forty-four thousand, who were purchased from the earth.

4. These are they who were not defiled with wo-

men: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first-fruits to God and to the Lamb.

5. And in their mouth was found no lie: for they are without spot before the throne of God.

Gospel. St. Matthew ii. 13-18.

13. Behold, an angel of the Lord appeared in sleep to Joseph, saying Arise, and take the child and his mother, and fly into Egypt; and be there until I shall tell thee. For it will come to pass that Herod will seek the child, to destroy him.

14. Who rising up, took the child and his mother by night, and retired into Egypt.

15. And he was there until the death of Herod, that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my son.

16. Then Herod, perceiving that he was deluded by the wise men, was exceeding angry; and sending, killed all the men-children that were in Bethlehem, and in all the confines thereof, from two years old and under, according to the time, which he had diligently inquired of the wise men.

17. Then was fulfilled that which was spoken by Jeremias the prophet, saying:

18. A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not.

1. If the *involuntary sacrifice* which the Holy Innocents by their death offered to the Lord, was so acceptable to God, how much more acceptable must be the *voluntary sacrifice* which adults offer Him with their lives. Let us, then, do knowingly and willingly what the Holy Innocents did unknowingly, let us make an offering of ourselves to God. They died for Jesus whom they knew not, let us live for Him whom we know. Let no day pass by that we are not willing to suffer something disagreeable for the love of God.

2. If Herod loved those children, he could do them no greater favor. He took away their temporal life and helped them to eternal life. Few of them, perhaps, would otherwise ever have obtained the crown of glory. Thus it is with all persecutions, sufferings, and calamities; all things turn out well for those that love God, and are loved by God; for whilst other fathers spare and indulge their children, the Lord chastises those whom He loves. Crosses and trials are designed by the wisdom and mercy of God as a means of salvation, either to punish and correct the sinner, or to purify and perfect the just man.

3. *"These are they who were not defiled with women: for they were virgins—these were purchased the first fruits to God and to the Lamb, for they are without spot before the throne of God."* (Apoc. 12: 4-5). Nothing defiled can enter heaven. For this reason the Holy Innocents were the first to whom the heavenly Child, immediately after His death, opened the gate to eternal life. By the blood which they shed for Jesus original sin was washed away, and other stains they had not. Let us beware of defiling ourselves by actual sins after having been cleansed from original sin by baptism, but particularly let us guard against the sin of impurity, that hereafter we may be able with the Holy Innocents to follow the Lamb and to sing the song which only virgins can sing and those who were not defiled with women.

4. A man's passions, especially pride and avarice, make him miserable. They are hard task-masters.

They allow him no rest, no peace, no repose—he is always full of anguish and fear, either of losing what he has, or of not obtaining what he has not. To him who is ruled by an inordinate passion the end will always justify the means. What did it profit Herod to be unjust and cruel? Christ escapes unharmed. Thus the wise and good God knows how to frustrate the designs of the wicked. Who can resist Him? Even the wicked must, whether willing or unwilling, serve him. The wicked may refuse to obey his commandments, but He makes them, however unwilling, the instruments of His wisdom and goodness.

PENITENTIA SALUTARIS.

1. Renovatio votorum baptismi.
2. Preces pro conservanda innocentia propria et infantium adhuc innocentium.
3. Deprecatio pro parentibus, patronis, benefactoribus, et adversariis tuis.
4. Pro clericis: Ps. cxii., Laudate pueri Dominum.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS.

Epistle. Gal. iv. 1-7.

BRETHREN: As long as the heir is a child he differeth nothing from a servant, though he be lord of all:

2. But is under tutors and governors until the time appointed by the father:

3. Even so we, when we were children, were in bondage under the elements of the world.

4. But when the fullness of the time was come, God sent his Son, made of a woman, made under the law,

5. That he might redeem those **who were under the law**; that we might receive the adoption of sons.

6. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father.

7. Therefore now he is no more a servant, but a son. And if a son, an heir also through God.

Gospel. St. Luke ii. 33-40.

33. At that time, Joseph and Mary the mother of Jesus were wondering at these things which were spoken concerning him.

34. And Simeon blessed them, and said to Mary his mother: Behold, this child is set for the ruin and for the resurrection of many in Israel, and for a sign which shall be contradicted.

35. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.

36. And there was a prophetess, called Anna, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity.

37. And she was a widow until fourscore-and-four years; who departed not from the temple, by fastings and prayers serving night and day.

38. Now, she at the same hour coming in, gave praise to the Lord; and spoke of him to all that looked for the redemption of Israel.

39. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their own city, Nazareth.

40. And the child grew, and waxed strong, full of wisdom: and the grace of God was in him.

1. "*Behold, this Child is set for the ruin and for the resurrection of many in Israel.*" For what is Jesus set? For our ruin, if we are scandalized in Him; for our resurrection, if we believe in Him, hope in Him, and love Him. For our ruin, if we forget and forsake Him; for our resurrection, if we adhere to Him. For our ruin, when abandoned by His grace we become more wicked; for our res-

urrection, if strengthened by His grace we become better. For our ruin, when, as Judge, He must **condemn us**; for our resurrection, when, as Saviour, He can save us. For our ruin, if we transgress His commandments; for our resurrection, if we keep His commandments. For our ruin, if we receive ~~it~~ unworthily; for our resurrection, if we receive **Him** worthily in Holy Communion. Would He be set for our ruin, or resurrection, if we were to die this day, this very moment? Let us frequently prove ourselves, especially before we go to Communion. For what is Christ set to us? Oh, how sad, how terrible would it be, if our Saviour were set for our ruin instead of being set for our resurrection; if He who came to redeem and save us, should come to damn us. It depends on us as yet; it is in our power to avert such a calamity.

2. "*And thy own soul a sword shall pierce.*" A hard prophecy for Mary, and it was fulfilled to the very letter. The Divine Infant whose birth had given her so much joy, how many pains and sufferings did He not cause her! What a difference between Christmas and Good Friday! Thus joy and grief, gladness and sadness, follow each other in the life of man. No man there is without joy, no man without grief. Mother of Sorrows, I commiserate thee in thy sorrows; but have compassion on me in my sorrows. Pray for me to thy Son, that I may never more be the cause of His and thy sorrow by sinning, for sin is particularly the sword that pierces His and thy heart.

3. "*Anna, a widow of fourscore-and-four—de-*

parted not from the temple, by fasting and prayer served God night and day." To us one hour in church appears too long, and every little abstinence on fast-days too hard. We, also, would like to live to such an age as this widow (who was eighty-four years), but not in the service of God, but in the service of the world, in the service of the flesh. Oh! how this good old woman confounds us in our young as well as in our old days! Let us be ashamed of ourselves, and become better.

4. *"And the Child grew, and waxed strong, full of wisdom: and the grace of God was in him."*

This is the short history of the childhood of Jesus. What do we know of our childhood? We have grown up as the weeds. Malice has filled up our life. Children in years, we surpassed many adults in malice of every description. We waxed daily stronger in bodily strength, but weaker in spiritual strength; daily weaker in resisting our corrupt inclinations, our passions, and inordinate desires; daily less vigilant in combating the tempter and temptations. Instead of growing in wisdom, we became more foolish and childish. Why this? The grace of God was no more with us. We had lost it by the sins of our infancy and youth. Hence those tears. Let us repent.

5. *Admonition:*

a. *To old people.* What does length of days avail if we profit not by it as did Simeon and Anna? If people, as they grow old, become wiser, they seldom become better. Where is happy old age found? Where Simeon and Anna found it—in Jesus, in His Church.

b. To young people. Anna was a pure virgin, a chaste spouse. Imitate her in your single state. A truly virginal conduct, a chaste heart, and a stainless life are the best and most necessary preparation for the married state.

c. To the widower and widow. Anna, the octogenarian, teaches you how you are to esteem widowhood and live therein. She departed not from the temple, serving God by fastings and prayers day and night. Your partner being dead, reflect that you must soon follow.

d. To parents. Simeon praises the parents of Jesus for having such a son. It generally depends on parents to have good children. As the tree, so the fruit. You must guard the innocence of your children: "You watch as being to render an account of their souls." —*Heb. xii. 17.* Let parents conscientiously fulfill their duties as Joseph and Mary did, then their children will cause them joy, and if (which is seldom the case) they should not turn out well, and a sword of sorrow pierce their hearts, they may console themselves with Mary and Joseph, that they have done their duty. I have spoken, and saved my soul.

e. To children. Jesus grew, and waxed strong, full of wisdom: and the grace of God was in Him. Behold, my child, the pattern for you to copy. As the body grows, so the soul must grow in everything good and praiseworthy. This can be done only when God's grace is with you, and this grace remains with you as long as you commit no mortal sin.

PŒNITENTIA SALUTARIS.

1. Examen conscientię circa delicta juventutis cum dolore et proposito emendationis.
2. Visitatio ecclesię.
3. Actus abstinentię.
4. Septem Pater in honorem Matris dolorosę.
5. Pro clericis: Stabat Mater.

ON THE EVE OF NEW YEAR'S DAY.

1. *A few hours more, and an old friend of ours will leave us, never to return.* The old year is passing away. We are a year older than we were twelve months ago. Are we also better? Can we at the end of the year say what St. Paul said of himself at the close of his earthly career?—"I have fought the good fight, I have finished my course, I have kept the faith."—*II. Tim. 4-7.* How is it with *our faith*. Ah, Lord, I believe, but help my incredulity. How is it with *our hope*? I hope, but sometimes doubt whether God can or will help me. How is it with *our love*? Thou knowest that I love Thee, but not as Thou desirest. Let us amend and prepare our souls to undertake great things for God. Remember that we labor for God, and thus our labor will not be hard. Where there is great love, there is little labor.

2. *"I will recount to Thee all my years in the bitterness of my soul."* (Is. 38. 15). Another year has passed, but how? As so many years of my life, without profit, but rather with loss. Many years—

many sins. On the last day of this year at least, I will bewail so many lost days. I have lost, not a day nor a year, but years. When Jacob had served Laban, his father-in-law, for several years, he went to him, saying: "Thou knowest how I have served thee, and how great thy possession hath been in my hands. It is reasonable, therefore, that I should now provide for my own house."—*Gen. xxx. 29.* With this sentiment we are to enter into the new year. Many years we have served the world. It is reasonable that we should now set our own house in order, it is time we should now provide for it. Yes, Lord, it is time to love Thee, and our immortal soul. Now, this very moment, I make the firm resolution to repair the loss and neglect. Behold, I have said, now I begin. True, it is late, but better late than never. Those who worked the last hour in the vineyard, who worked only one hour, received their wages. See, brethren, St. Paul cries out to us, how you walk circumspectly, not as unwise, but as wise, redeeming the time.—*Ephes. v. 15, 16.*

3. *How fleeting was the time of the year that passed away!* Truly, we may say with Job: "My days are swifter than a post."—*Job ix. 25.* "Daily we die, daily we charge, and still we seem to believe that we will live forever."—*St Jerome.* Forty, fifty, sixty years of my life are already gone; how many are to follow? I know not. "The days of man are short, and the number of his months is with thee."—*Job xiv. 5.* "Thou indeed hast numbered my steps."—*Job xiv. 16.* O Lord, give me yet as many days as I need to pay my debts.

But how long should I live in order to do this? Give me at least one hour before death, in order to reconcile myself to Thee.

4. *How many graces and benefits has God bestowed on me during the past year?* What return have I made for them? None but ingratitude. How many graces has he given me? What use have I made of them? a good use or a bad use? "God has given us new times. We should employ them for God and the salvation of our souls. Our only care for the future should be to suffer tribulations and to do good. Heretofore we have given the year to the body, let us now give days to the soul. Let us now live a little for God, who have lived entirely for the world."—*P. Chrys.*

PCENITENTIA SALUTARIS.

1. **Examen conscientiae annale.**
2. Eleemosyna in satisfacionem peccatorum anni elapsi.
3. Gratiarum actio pro omnibus beneficiis divinis.
4. In gratiarum actionem pro ætate transacta recitentur infra hebdomadem tot Pater quot sunt anni vitæ tuæ.
5. Pro clericis: Te Deum.

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CIRCUMCISION.

Epistle. Titus ii. 11-15.

FOR the grace of God our Saviour hath appeared to all men,

12. Instructing us, that renouncing impiety and worldly desires, we should live soberly, and justly, and piously in this world,

13. Waiting for the blessed hope and coming of the glory of the great God, and our Saviour Jesus Christ:

14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people acceptable, pursuing good works.

15. These things speak and exhort.

Gospel. Luke ii. 21.

21. And after eight days were accomplished that the child should be circumcised, his name was called Jesus, which was called by the angel before he was conceived in the womb.

1. Jesus sheds to-day His first blood, and submits His tender flesh to the knife of circumcision. Behold, how much we have cost Him, and how little we value ourselves! Behold, how patiently He suffers for us, and we are so affected, so sensitive, so impatient! Let us henceforth value our souls, ransomed by the precious blood of the God-Man, higher than we have hitherto done, and let us, after the example of Jesus, for the good of our souls, bear with patience whatever sufferings God is pleased to send us. You have not yet resisted unto blood.

2. *The voice of the blood cries out to us.* Whose voice is this? It is the voice of our brother, according to His human nature—the voice of the Son of

God according to His divine nature. What does that voice say? Behold, O men, how I love the Father. I submit to His law—the law of circumcision. Behold, O men, how much I love you—I shed even my blood for you, to-day the first drop, on the Cross the last drop of it. What are we to return to Him for His love? Our own circumcision. If you be circumcised according to the flesh, Christ will profit you nothing. But unless you be circumcised according to the Spirit, Christ again will also profit you nothing. Wherein does the circumcision of the heart consist? In self-denial, mortification, and the bridling of our inordinate inclinations and passions.

3. *“And after eight days were accomplished.”* A new year! 1883. What year will we write in the last year of my life? So and so many years are already gone by—at least two-thirds of my life. It is, therefore, time to begin in this year to prepare for eternity. Let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with unleavened bread of sincerity and truth (I. Cor. 5: 8). All things be new. A new heart, new thoughts, new wishes, new desires, a new language, new zeal in prayer, new prudence in conversation, new works, works of mercy and charity to my neighbor, works of penance for my sins. Behold, I renew all these things.

4. No new year. In the everlasting variety an everlasting sameness, the same miseries of soul and body, the same sins, the same frailties and follies, the same manners and ways, the same cares and

duties, the same dangers and persecutions. What are we to learn from this? New patience in the old miseries of life—new watchfulness in the old temptations, new zeal in the old duties of our state of life, new detestation of the old sins. The world remains the same old world, but we must not remain the same old sinners. “Be renewed in the spirit of your mind.”—*Eph.* iv. 23.

PENITENTIA SALUTARIS.

1. Litanîæ de sancto Nomine Jesu.
 2. Renovatio votorum baptismi.
 3. Quinque Ave cum insertione mysteriorum doloris in honorem infantis circumcisi et B. M. V.
 4. Actus obedientiæ, humilitatis, vel patientiæ in honorem circumcisionis Jesu.
 5. Gratiarum actio erga Deum pro beneficiis anni præteriti.
 6. Preces pro omnibus hominum generibus ad impetrandam gratiam et benedictionem divinam ineunte et durante hoc novo anno.
 7. Eligas unum ex Sanctorum numero pro singulis mensibus cum invocatione patrocinii et imitatione virtutum ipsius.
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SUNDAY AFTER NEW YEAR'S DAY.

Epistle. Galatians iv. 1-7.

Now I say: As long as the heir is a child, he differeth nothing from a servant, though he be lord of all:

2. But is under tutors and governors, until the time appointed by the father.

3. Even so we, when we were children, were in bondage under the elements of the world.

4. But when the fullness of the time was come, God sent his Son, made of a woman, made under the law;

5. That he might redeem those who were under the law: that we might receive the adoption of sons.

6. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father.

7. Therefore now he is no more a servant, but a son. And if a son, an heir also through God.

Gospel. St. Matthew ii. 19-23.

19. Now Herod being dead, behold, an angel of the Lord appeared in sleep to Joseph in Egypt,

20. Saying: Rise, and take the child and his mother and go into the land of Israel: for they are dead, who sought the life of the child:

21. Who, rising up, took the child and his mother, and came into the land of Israel.

22. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep, he retired into the parts of Galilee.

23. And he came and dwelt in a city called Nazareth; that it might be fulfilled what was said by the prophets: that he shall be called a Nazarene.

1. "*They are dead who sought the life of the Child.*" The day will soon come when they will say of you also: He is dead; she is dead. Therefore, do works of charity that your memory may be blessed. How terrible must have been the death of Herod! The worms that devoured him alive are a figure of the gnawing worm of conscience. So many crimes, so many acts of injustice which he had done, so much innocent blood which he had shed, the intended murder of the Son of God, how heavily must all have lain on his con-

science, if he believed in another life, and if he did not, how hard must it have been for him to leave the present life and all that he possessed and enjoyed. Truly, the death of the wicked is very bad. Herod's end was most frightful, a just punishment for his many crimes. There is a retribution, there are things which we cannot do with impunity. "Revenge is mine, I shall repay."—*Rom. xii. 19.* Let us therefore in life carefully guard against everything that might be a cause of anguish to us in our dying moments, and let us not set our hearts and affections on anything that, in death, we must separate from, and lose forever.

2. "*They are dead who sought the life of the child.*" "The kings of the earth stood up and princes met together against the Lord and against Christ. He that dwelleth in the heavens shall laugh at them, and the Lord shall deride them."—*Ps. ii. 2-4.* Thus every persecution of innocence ends with the death of the guilty. But even without being persecutors many seek the life of the child, *v. g.*, bad parents, bad books, tempters, and seducers. Oh! how good is it for poor, innocent, uncontaminated children, that the good and wise God sometimes ordains the death of those who might be to them a rock of scandal. Persecutors of Jesus and His Church will never be wanting. Even after the death of Herod and his court theologians, others arose who sought the life of the Child. But neither the former nor the latter could do aught more than God permitted them. Let us always trust in God, who protects us, and without whose knowledge not a hair falls from our head.

3. *"Who, rising up, took the child and his mother and came into the land of Israel."* Jesus returns with Joseph and Mary to His home, out of which the cruelty of Herod had banished Him. This is done spiritually as often as a sinner is converted. Sin banishes Jesus out of our soul, He flees into Egypt; we are delivered over to darkness. But when Herod has died, when we overcome our passions which banished Jesus, when we cease to persecute Him, then He returns and again takes possession of our souls by His grace. Oh! let us cause Him, and us, and the angels in heaven, this joy by a sincere conversion; to Him, for it is His pleasure to be with the children of men; to us, for what other true joy can there be for us than a good conscience, the union and communion with Jesus?

4. *He shall be called a Nazarene.* Nazarene means a saint (St. Jerome), holy, that is, devoted to God; everywhere in Scripture He is represented as such. God willed it that Jesus should be born at Bethlehem and be raised at Nazareth. This place certainly had no good name and fame, for it was a common adage: "Can any thing good come from Nazareth?" But even among wicked people we may be good; many remain good among the unholy, consecrated to God, Nazarenes. Let us strive to become holy, that Jesus may recognize us as His. Let us write the inscription of the Cross, I. N. R. I., not only on our foreheads, but let us also live as disciples of the Nazarene, as true Nazarenes. "Be holy, because I am holy." (Levitic. xi. 44.)

PŒNITENTIA SALUTARIS.

1. Recordatio mortis.
 2. Suffragia pro mortuis et deprecatio pro felici morte.
 3. Visitatio ecclesiæ in memoriam fugæ in Ægyptum et reditus Domini.
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EPIPHANY.

Lesson. Isaias lx. 1-6.

ARISE, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee.

2. For behold, darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising.

4. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side.

5. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee.

6. The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim: all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

Gospel. St. Matthew ii. 1-12.

1. Now when Jesus was born in Bethlehem of Juda, in the days of King Herod, behold, there came wise men from the east to Jerusalem,

2. Saying: Where is he that is born King of the Jews? for we have seen his star in the east, and we are come to adore him.

3. And Herod the king hearing this, was troubled, and all Jerusalem with him.

4. And assembling together all the chief priests, and the Scribes of the people, he inquired of them where Christ should be born.

5. But they said to him: In Bethlehem of Juda: for so it is written by the prophet:

6. And thou, Bethlehem, the land of Juda: art not the least among the princes of Juda, for out of thee shall come forth the ruler, who shall rule my people Israel.

7. Then Herod, privately calling the wise men, inquired of them diligently the time of the star's appearing to them:

8. And sending them into Bethlehem, said: Go, and search diligently after the child: and when you have found him, bring me word again, that I also may come and adore him.

9. And when they had heard the king, they went their way: and behold, the star, which they had seen in the east, went before them, until it came and stood over where the child was.

10. And, seeing the star, they rejoiced with exceeding great joy.

11. And going into the house, they found the child with Mary his mother: and falling down, they adored him: and opening their treasures, they offered to him gifts, gold, frankincense, and myrrh.

12. And having received an answer in sleep, that they should not return to Herod, they went back another way into their own country.

1. "*We have seen his star in the East, and we are come to adore him.*" A star conducted the three holy kings to the crib of Jesus. Our star is the light of faith and the grace of vocation. Have we followed this star? What use have we made of our reason—of revelation, of so many inspirations? How many of these stars have we hitherto neglected? Have we imitated the example of the wise men, or of Herod? Let us resolve for the future to be more

attentive to the gracious lights and inspirations of God by which we are invited to come and follow Jesus, and to obey His voice with more alacrity and fidelity.

2. *And behold, the star which they had seen, appeared to them.* The light of grace comes and goes, shines and disappears. Now it is clear day in your soul, now dark night. Give not way to despondency in time of darkness or aridity. The star will appear again; it will enlighten you, if you place no obstacle in the way, and close not the windows of your soul to its light, if you do your duty, ask the advice of prudent people, and pray to God for light. The sages from the East acted thus, and they obtained the object of their desire and search. He that seeks shall find, to him that knocks it shall be opened.

3. Strong and lively was the faith of the wise men; they naturally expected to find an infant king, attended with that state and pomp which was suitable with the dignity of a king; but instead of this they meet with poverty and humility, a babe wrapped in swaddling-clothes and laid in a manger. They were, however, not scandalized at these mean appearances, because they looked not upon them with a worldly eye, but under these humble appearances adored *their King, their God, and their Redeemer*, which is evident from their offerings, presenting Him with their *gold* as a tribute to Him as *their King*, offering Him *their frankincense* as to *their God*, and giving Him their *myrrh* as to a

mortal man, who came to redeem and save mankind by His sufferings and death on the Cross.

4. *Happy are those souls whose faith takes no scandal either at the crib or the cross of Jesus.* Poor and little is My house, says Jesus to-day, a crib My cradle, a stable My residence. Poor is Jesus, poor is Mary poor is Joseph. Let us love holy poverty. It is the inheritance of the disciples of Jesus, it is the dowry of Mary and Joseph, it is the favorite virtue of Him to whom belongs everything. But let us be ever so poor, we may and can do to Him a great many things. The poor Holy Family expects presents from us to-day. Let us open our treasures and offer to the new-born Saviour the best we have, and what He loves most: "An humble and contrite heart he will not despise." Out of this treasure of heart let us offer Him *the gold of a good, pure intention in all our works, the incense of devotion in all our prayers, and the myrrh of patience in all our sufferings.* He gave and gives us everything—shall or will we give so little or nothing at all?

5. "*They went back another way to their own country.*" Having found Jesus, we must no more return to His and our enemies; we must quit the broad road of gratifying our passions, and return by the narrow way of penance and self-denial to our Father's house, from which, like the Prodigal Son, we strayed away by pride, disobedience, and concupiscence. What would have happened if the Wise Men had returned by the same way they had come? And what will happen to us, if from Communion we return to our former bad habits—to the

dangerous occasions of sin? Ah, we shall soon lose what we have found, we will betray Jesus and become a Herod to Him.

POENITENTIA SALUTARIS.

1. Actus fidei, spei, et caritatis coram præsepio vel effigie infantis Jesu.
 2. Adoratio Sanctissimi Sacramenti.
 2. Eleemosyna cuidam infanti data in honorem infantis Jesu.
 4. Preces pro conversione ethnicorum, infidelium, et hæreticorum.
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FIRST SUNDAY AFTER EPIPHANY.

Epistle. Romans xii. 1-5.

I BESEECH you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God, your reasonable service.

2. And be not conformed to this world: but be reformed in the newness of your mind; that you may prove what is the good, and the acceptable, and the perfect will of God.

3. For I say, through the grace that is given me, to all that are among you, not to be more wise than it behooveth to be wise; but to be wise unto sobriety, and according as God hath divided to every one the measure of faith,

4. For as in one body we have many members, but all the members have not the same office:

5. So we, being many, are one body in Christ, and each one members one of another.

Gospel. St. Luke ii. 42-52.

42. And when he was twelve years old, they went up to Jerusalem, according to the custom of the feast.

43. And after they had fulfilled the days, when they returned, the child Jesus remained in Jerusalem: and his parents knew it not.

44. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance.

45. And not finding him, they returned into Jerusalem, seeking him.

46. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions.

47. And all that heard him were astonished at his wisdom and his answers.

48. And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? behold, thy father and I have sought thee sorrowing.

49. And he said to them: How is it that you sought me? did you not know that I must be about the things that are my Father's?

50. And they understood not the word that he spoke unto them.

51. And he went down with them, and came to Nazareth; and was subject to them. And his mother kept all these words in her heart.

52. And Jesus increased in wisdom, and age, and grace with God and men.

1. *Jesus, twelve years old, an example to children.*

a. In piety. He celebrates the festivals of the Lord in company with His parents by the prescribed visit to the temple, and by listening attentively to the word of God. He came from heaven not to do His own will, but the will of Him that sent Him. This was His daily food during His life upon earth: "My meat is," said He, "to do the will of Him that sent Me."

b. In respect and love due to parents. "He was subject to them," but only so far as it was compatible with the obedience to His heavenly Father;

He staid behind them in the city without the knowledge and will of His parents, that "He might be about His Father's business."

c. In a diligent application and use of the talents and graces received from His Father. He advanced in wisdom and age, and grace with God and men. Oh, that all young people might imitate their dear Lord, and advance in wisdom and grace as they advance in age.

2 "They sought Him among their kinsfolks and acquaintance, and not finding Him, they returned to Jerusalem, and after three days found Him in the temple." Joseph and Mary lost their child, but found Him again after seeking Him for three days. How many Christians lose Jesus by sin? How great an evil is it to lose Jesus by mortal sin! Ah, it is a far greater loss, than if we should lose the whole world besides, for in losing Him we lose our all. What does it profit a man to gain the whole world and to lose his own soul. And yet how common is this loss? Many, after having lost Him, find Him no more, because they do not take the trouble to seek Him, or they seek Him not where he can be found—in His Church. Not with their kinsfolk and acquaintance, not in the busy and noisy streets of Jerusalem, not in the hotels, parks, theatres did Joseph and Mary find their lost child, but in the temple sitting in the midst of the doctors, hearing them, and asking them questions. Let us also seek Him where only He can be found, in the Church, in the confessional, in the pulpit, in Holy

Communion, at the altar, in the tabernacle, or in converse with pious and God-fearing people.

3. "*And he was subject to them.*" We are truly amazed that God becomes subject and obedient to men. But should we not be more amazed that man will not be obedient and subject to God? Oh! holy obedience, how dear and precious art thou to the Son of God? For the love of obedience He became man, and obeyed men. How can you, man, refuse to obey God, or, for the love of God, men who hold the place of God: parents, temporal and spiritual authorities. Learn of Jesus to be meek, humble of heart, and obedient. Say: "My heart is ready, my heart is ready to do Thy holy will, what wilt Thou that I do." We all, like Jesus, came into this world to do the will of God. Obedience is better than sacrifice.

4. "*And Jesus increased in wisdom and age, and grace with God and men.*" Let us live in such a manner that the same can be said of us. We daily increase in age, in like manner we ought to increase in wisdom and grace. What does it profit, to advance in age, if with age we do not become better and more pious? On the way of Christian perfection there is no respite; we must go either forward or backward. In age we go forward. Every day we grow older, and at last so old that we die of old age. But it is not so with grace, it can and must daily either increase or decrease. A stand-still is impossible. There is no such thing as standing still in the natural or supernatural world. What progress have we hitherto made, after so

many years pretending to walk after Jesus in the way of virtue? Have we not rather gone backward than forward. Let us now at least begin to be in earnest. Let us endeavor on the way of virtue daily to make at least one step forward, until we come unto a perfect man, unto the measure of the age of the fullness of Christ (Eph. 4. 13), until the hour comes when death will put a period to all our going backward and forward, when it will be said to us: Stop, wanderer, it is consummated. Oh, how glad will we then be when our conscience tells us: Well done, good and faithful servant as you increased in age, so in wisdom and grace before God and men; "enter thou into the joy of the Lord."

PŒNITENTIA SALUTARIS.

1. Septem Pater pro omnibus qui amiserunt Jesum, ut illum iterum inveniant per veram pœnitentiam.
2. Visitatio ecclesiæ et lectio libri spiritualis.
3. Actus quidam obedientiæ erga parentes et præpositos in gratiarum actionem pro voluntaria obedientia Jesu erga parentes.
4. Decem Ave cum commemoratione mysterii: Quem in templo invenisti.

SECOND SUNDAY AFTER EPIPHANY

Epistle. Romans xii. 6-16.

AND having gifts different, according to the grace that is given us, whether prophecy, according to the proportion of faith;

7. Or ministry, in ministering; or he that teacheth, in teaching.

8. He that exhorteth, in exhorting; he that giveth with simplicity; he that ruleth with solicitude; he that showeth mercy with cheerfulness.

9. Love without dissimulation. Hating that which is evil, adhering to that which is good:

10. Loving one another with brotherly love; in honor preventing one another:

11. In solicitude not slothful; in spirit fervent, serving the Lord:

12. Rejoicing in hope: patient in tribulation, instant in prayer.

13. Communicating to the necessities of the saints pursuing hospitality.

14. Bless them that persecute you: bless, and curse not.

15. Rejoice with them that rejoice; weep with them that weep:

16. Being of one mind one to another: not high-minded, but condescending to the humble.

Gospel. St. John ii. 1-11.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

2. And Jesus also was invited, and his disciples, to the marriage.

3. And the wine failing, the mother of Jesus saith to him: They have no wine.

4. And Jesus saith to her: Woman, what is that to me and to thee? my hour is not yet come.

5. His mother saith to the waiters: Whatsoever he shall say to you, do ye.

6. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece.

7. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim.

8. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it.

9. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water, the chief steward calleth the bridegroom.

10. And saith to him. Every man at first setteth forth good wine; and when men have well drank, then that which is worse: but thou hast kept the good wine until now.

11. This beginning of miracles did Jesus in Cana of Galilee: and he manifested his glory; and his disciples believed in him.

1. Happy the marriage, which our Lord honored with His presence, and with His first miracle. As He was the author and first institutor of marriage, so He was pleased to sanction and to bless it by assisting at it. Happy the contracting parties in inviting Jesus and Mary to their wedding. Unhappy they, who, when they marry, shut out God from themselves and from their mind to give themselves to their lust. (Tob. vi. 17.) Over them the devil has power, because they invite him rather than Jesus to their wedding. This is the cause why so many marriages are unhappy, for the want of marriage with the presence and blessing of Jesus.

2. To-day we find Jesus and Mary at a wedding-feast, which is a proof that not all pleasures are forbidden, but only the sinful pleasures or the sinful use of pleasures. If we desire to obtain the blessing of God, let us invite Jesus and Mary to our feasts; their example will teach us how we can

enjoy ourselves without sin. Where Jesus and Mary are, there we can be truly merry,—merry in the Lord and merry with honor.

3. In the midst of the feast, *the wine failed*, to teach us how deceitful are all the pleasures of the world, and how often they fail us, when we expect the most of them. Since Jesus cared so tenderly for the guests even in unnecessary and superfluous things, as rather to work a miracle than let them suffer want, how much more will He provide what is necessary? And if He assists us in our corporal necessities, how much more readily will He assist us in our spiritual necessities? Let us, therefore, put our entire confidence in Him in all our necessities, both of body and soul.

4. To-day Mary for the first time intercedes with her Son. And what at first He seems to refuse, because His hour was not yet come, He grants at last by working a miracle—His first miracle. It was out of time, but He anticipated His time at a mere hint from His mother. Being His mother, He can refuse her no request, and being our mother, she will not deny us her assistance if we have recourse to her intercession. Let us have recourse to Mary, our amiable and powerful intercessor, in all our difficulties—and if we are not always or at once heard, let us believe that the right hour to be heard has not yet come. Postponement is no refusal. God helps us at the right time, provided we comply with her order to the waiters: "Whatsoever He shall say to you, do ye."

5. Jesus to-day changes *water into wine*. Will

He not be able to change bread and wine into His body and blood ? With God nothing is impossible. As often as we approach the table of the Lord let us think of the marriage-feast at Cana, that our faith may be strengthened, our hope be awakened, and our charity be inflamed.

PŒNITENTIA SALUTARIS.

1. Abstinencia ab aliqua delectatione licita in expiationem illarum oblectationum, quibus tu vel alii reatum sibi contraxerunt.

2. Gratiarum actio pro omnibus corporis et animi beneficiis.

3. Devota precatio ante et post mensam.

4. Quotidiana invocatio patrocinii B. V. Mariæ.

5. Actus fidei vivæ ad Consecrationem et ante Communionem.

6. Pro clericis: Pange lingua gloriosi.

NAME OF JESUS.

Lesson. Acts iv. 8.

THEN Peter, filled with the Holy Ghost, said to them: Ye rulers of the people and ancients, hear:

9. If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole;

10. Be it known to you all, and to all the people of Israel, that in the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him doth this man stand here before you whole.

11. This is the stone which was rejected by you,

the builders; which is become the head of the corner.

12. Nor is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

Gospel. Luke ii. 21.

And after eight days were accomplished that the child should be circumcised, his name was called Jesus, which was called by the angel before he was conceived in the womb.

1. Great is the *power of the Holy Name of Jesus*. "If you ask the Father anything in My name, He will give it you. Hitherto you have not asked anything in My name. Ask, and you shall receive; that your joy may be full." (St. John xvi. 23, 24.) "In My name they shall cast out devils; they shall speak with new tongues; they shall lay their hands upon the sick, and they shall recover." (Mark xvi. 17, 18.) St. Peter said to the lame man: "Gold and silver I have none: but what I have, I give thee: in the name of Jesus Christ of Nazareth, rise up and walk." (Acts iii. 6.) Hear St. Bernard: "I take no pleasure in anything that is written except I read there the name of Jesus; no words you may address to me will excite my interest unless I hear among them the name of Jesus. Jesus is honey in my mouth, music in my ear, and joy to my heart." The name of Jesus justifies the sinner, delights the just, supports those that are tempted, increases grace in the just, and saves all that call upon it. (St. Thomas Aquin.)

2. "*All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ.*" (Col.

iii. 17.) We must do everything to honor the name of Jesus, and we must do it in such a way that it may be honored. The former presupposes a good intention with which we are to do everything: the latter shows the manner in which we are to do it. "In the name of Jesus, rise up and walk,"—thus we should say to ourselves when we get up in the morning, and at the beginning of every important business: then all our actions will be acceptable to God and meritorious to ourselves. If you are afflicted, call on Jesus: if you are sorely tempted, invoke Jesus; if you are cold in love, call on Jesus. He will console you, He will strengthen you, He will inflame your hearts with the fire of charity.

3. *Thou shalt not take the name of God in vain.* How often do we take the name of Jesus, who is God, in vain! At every trifle—when we hear something sad or cheerful, when frightened or amazed, when we laugh and joke, curse or swear, the name of Jesus is blasphemed. This is a very bad habit. Let us abandon it. We should never mention the name of Jesus, before which every knee should bend of those that are in heaven, on earth, or in hell, except with veneration and a bow of the head. "Let us cherish this sweet, consoling, and powerful name of Jesus; let us have it in our hearts and on our lips; let it be our food, our only consolation, our only delight." (St. Anselm.)

4. *There is no other name under heaven given to men, whereby we must be saved, than the name of Jesus.* (Acts iv. 12.) And whosoever shall call

upon the name of the Lord shall be saved, that is, with a lively confidence and a faith active in good works. Let us, then, frequently invoke the name of Jesus, let us call upon Him in the day of trouble, and He will deliver us.

POENITENTIA SALUTARIS.

1. Litanæ de SS. nomine Jesu.
 2. Actus fidei, spei, et caritatis cum contritione coram Crucifixo.
 3. Eleemosyna aut aliud opus bonum in honorem nominis Jesu.
 4. Quoties nomen Jesu in vanum pronuntias, loquaris: O Jesu, tibi vivo, O Jesu, tibi morior, O Jesu, tuus sum vivus et moriens. Amen.
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THIRD SUNDAY AFTER EPIPHANY.

Epistle. Romans xii. 16-21.

BEING of one mind one to another, not high-minded, but condescending to the humble. Be not wise in your own conceits:

17. Render to no man evil for evil: provide things good not only in the sight of God, but also in the sight of all men.

18. If it be possible, as much as is in you have peace with all men.

19. Revenge not yourselves, my dearly beloved, but give place to wrath; for it is written: Revenge is mine, I will repay, saith the Lord.

20. But if thy enemy be hungry, give him to eat: if he thirst, give him drink: for doing this, thou shalt heap coals of fire on his head.

21. Be not overcome by evil, but overcome evil by good.

Gospel. St. Matthew viii. 1-13.

1. And when he was come down from the mountain, great multitudes followed him:

2. And behold, a leper coming, adored him, saying: Lord, if thou wilt, thou canst make me clean.

3. And Jesus, stretching forth his hand, touched him, saying: I will; be thou made clean. And immediately his leprosy was cleansed.

4. And Jesus said to him: See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony to them.

5. And when he had entered into Capharnaum, there came to him a centurion, beseeching him,

6. And saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented.

7. And Jesus said to him: I will come and heal him.

8. And the centurion, making answer, said: Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed.

9. For I also am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10. And Jesus, hearing this, wondered, and said to those that followed him: Amen I say to you, I have not found so great faith in Israel.

11. And I say unto you, that many shall come from the East and the West, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven.

12. But the children of the kingdom shall be cast out into exterior darkness: there shall be weeping and gnashing of teeth.

13. And Jesus said to the centurion: Go; and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

1. "*I will; be thou made clean.*" Behold, how quickly the Lord hears the prayer of the leper, to be cleansed from leprosy. He wishes to give us thereby to understand how dear purity of heart is to Him. "Blessed are the clean of heart, for they

shall see God." (Matt. 5: 8.) Let us then pray frequently with the leper: Lord, if thou wilt, thou canst make me clean. Doubt not that He will cleanse us, if we only allow ourselves to be cleansed. He shows us where we must go to be purified. "Go and show thyself to the priest," He says to every one who is infected with the leprosy of sin, and bring the prescribed offering of an humble confession of your sin, and you shall be made clean.

2. "*Lord, if Thou wilt, Thou canst make me clean.*" Great is the power of prayer with faith and an entire resignation to the will of God. Lord, if Thou wilt, Thou canst; and if Thou wilt not, I will not either. "Thy will be done." Not as I will, but as Thou wilt. But we want to force God, as it were, to hear our prayer. Thus I will, O Lord!—Thou must give me this or that. How foolish! As long as the Lord does not say: I will, of what use is our will? And if He would even do our will, what would it profit us? It would not be to our salvation, for the reason that it was against His will

3. "*Lord, I am not worthy that Thou shouldst enter under my roof, but only say the word and my soul shall be healed.*" How many thousand times have these words of the centurion been repeated by priests and lay people at Communion and during Mass, but how seldom with the same faith and confidence, with the same devotion and humility, with which the centurion spoke them? For this reason the words of Jesus are true to-day as they were then: Amen, I say to you, I have not found so great faith

in Israel. Beware, lest with our "Lord. I am not worthy," heathens put us to shame: non-Catholics Catholics, lay people priests, that being children of the kingdom, we may not be cast into exterior darkness.

4. "*Lord, my servant lieth at home sick of the palsy.*" This centurion is a pattern for all masters and employers. It is not enough that they pay their servants the stipulated wages, but they must also care for their temporal and spiritual necessities. How many a servant, male or female, lies sick and no one cares for him. How many servants are sick in soul, lame and palsied for all that is good, and the master or mistress lets them lie in the sickness of their souls without offering them a helping hand? They think within themselves: what is his or her conduct to me, if they only do my work? What responsibility!

PENITENTIA SALUTARIS.

1. Aliquot Ave in honorem Immaculatæ Virginis Mariæ ad impetrandam gratiam castitatis.

2. Aliquot Pater cum trina repetitione: Fiat voluntas tua—ad obtinendam virtutem resignationis in voluntatem divinam.

3. Devota intra Missam cum sacerdote pronuntiatio verborum: "Domine, non sum dignus," cum Communione spirituali.

3. Opus caritatis erga famulantes et ægrotos.

FOURTH SUNDAY AFTER EPIPHANY.

Epistle. Romans xiii. 8-10.

OWE no man anything, but that you love one another: for he that loveth his neighbor hath fulfilled the law.

9. For thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal; Thou shalt not bear false witness: Thou shalt not covet: and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself.

10. The love of the neighbor worketh no evil. Love therefore is the fulfilling of the law.

Gospel. St. Matthew viii. 23-27.

23. And when he entered into the ship, his disciples followed him:

24. And behold, a great tempest arose in the sea, so that the ship was covered with waves: but he was asleep.

25. And his disciples came to him, and awaked him, saying: Lord, save us, we perish.

27. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm.

27. But the men wondered, saying: Who is this, for even the winds and the sea obey him?

1. The *tempest in the sea*, of which the Gospel of this day speaks, is a figure of the *tempest in the soul*. Those sudden storms of passion, whether of anger, jealousy, or unholy desire, are tempests of the soul whereby we suffer the shipwreck of our faith and piety upon the rocks of sin, and are precipitated into the abyss of hell, unless He come to help us, who alone has power to calm the storm. Let us then have recourse to Him for help, especially in the hour of temptation, let us cry out to Him: Lord, save us, we perish.

2. The stormy sea is the world—the ship of Peter, the Church—the sleeping Jesus, her founder—the winds of the tempest, the persecutions of the Church in all ages. We are they of little faith. Why are we fearful, and of so little faith and courage? Let us sleep quietly in the protection of the Lord—His providence watches over us. A word or a sign from Him, and the tempest will cease, and there will again come a great calm. How often has the Church experienced this visible protection? How often do we experience it in our daily life?

3. If Jesus is with us we have nothing to fear: even when He seems to sleep, His love watches for us, and over us. If God is with us, who will be against us? Our only care and solicitude should be, that Jesus is with us, not against us. Nothing drives Him from us but mortal sin. Let us fear nothing as much as sin. Sin causes storms in the conscience, and storms in the world. If we wish to calm those storms let us command the winds and the sea, that is, let us bridle and subdue our passions and inordinate inclinations, and there will be a great calm within and without us.

4. *"A great tempest arose—there came a great calm."* Behold here the state of the conscience, before and after confession. What tempest, what uneasiness, before confession! How the sinner is tossed to and fro! He is in continual disquiet and excitement. How calm, how quiet does he feel when he has thrown his sins overboard, when he has received absolution! Let us then not lose this peace and repose of mind, but if we have had the mis-

fortune to lose it, let us endeavor to recover it. Let us arouse our sleeping conscience, and let us hasten to Him who alone can and will help us.

PŒNITENTIA SALUTARIS.

1. Quoties impuris et peccaminosis cogitationibus tentaris clama: Domine, salva nos, perimus.
 2. Symbolum apostolicum in gratiarum actionem pro immenso religionis catholicæ beneficio.
 3. Preces pro ecclesia catholica et pro Papa.
 4. Pro clericis: Meditatio super psalmum 4., Cum invocarem.
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FIFTH SUNDAY AFTER EPIPHANY.

Epistle. Colossians iii. 12-17.

PUT ye on, therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience:

13. Bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also.

14. But, above all these things, have charity, which is the bond of perfection:

15. And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful.

16. Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God.

17. All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.

Gospel. St. Matthew xiii. 24-30.

24. Another parable he proposed to them, saying: The kingdom of heaven is likened to a man that sowed good seed in his field.

25. But while men were asleep, his enemy came, and oversowed cockle among the wheat; and went his way.

26. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle.

27. Then the servants of the master of the house came and said to him: Master, didst thou not sow good seed in thy field? From whence then hath it cockle?

28. And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up?

29. And he said. No; lest, while ye gather up the cockle, you root up the wheat also together with it.

30. Let both grow until the harvest: and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn; but gather the wheat into my barn.

1. *While men were asleep, the enemy came, and oversowed cockle among the wheat.* Do you see, fathers of families, mothers of families, do you see, parents, what happens while you sleep; that is, if you do not take care of your own, especially those of your own household, if you do not watch their doings both by day and night, their company and conversation when they go from home, and when they return? The enemy comes, and oversows cockle among the wheat. In one hour he does more harm than you can repair in a year, perhaps in many years. Whilst you lie in bed and sleep, how much evil is done in and outside of the house. Watchman, what hour of the night? Watch.

2. *Cockle among the wheat*—that is the way of the

world. Everywhere upon this earth good is mixed with evil. St. Paul says: If we would turn aside from all evil, we should go out of this world. What then is to be done? Suffer both to grow until the harvest, says the Lord, lest perhaps, gathering up the cockle, you root up also the wheat together with it. O heavenly patience! O everlasting longanimity of God! How long already has God suffered me among the wheat? I will then also be patient and forbearing towards my erring fellow-men. What we cannot cure we must patiently endure, and commit all to the Lord, and He will deliver us.

3. *Until the harvest-time.* Everything will become ripe—virtue and vice—the just, for reward; the unjust, for punishment. Man is ripe when he dies—he may die sooner or later. How if the day of your ripeness for eternity was not far off—if you were to die to-day, to what would you belong, to the wheat or to the cockle? Behold how good the Lord is with you: you can yet reform; cockle can never be changed into wheat, but with us men it is different, we can change our lives, we can become better. Let us then make good use of the time of grace and be converted to the Lord before the time of harvest.

4. *Gather up the cockle, and bind it in bundles to burn.* What terrible words! The wheat gather into my barn, what consoling words! Which of these two shall I hear on the day of my death and on the day of judgment? Shall I burn with the cockle, or enter with the wheat into the heavenly

barns? With God's grace I can escape the fiery furnace of hell, if I will. And should I not be willing? Can I wish to burn forever? Far be it from me. I am wheat of Christ. I will not become cockle. To will good is present with me, but to accomplish that which is good I find not. (Rom vii. 18.) O Lord, who hast granted that I should will, grant also that I may perform.

PŒNITENTIA SALUTARIS.

1. Pro parentibus et præpositis: Examen conscientię circa officia status sui cum contritione et proposito.

2. Meditatio novissimorum.

3. Oratio pro conversione omnium infidelium, hæreticorum, et peccatorum.



SIXTH SUNDAY AFTER EPIPHANY.

Epistle. I. Thessalonia i. 2-10.

GRACE be to you, and peace, We give thanks to God always for you all; making a remembrance of you in our prayers without ceasing.

3. Being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of our Lord Jesus Christ, before God and our Father:

4. Knowing, brethren beloved of God, your election:

5. For our Gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fullness, as you know what manner of men we have been among you for your sakes.

6. And you became followers of us, and of the

Lord; receiving the word in much tribulation, with the joy of the Holy Ghost:

7. So that you were made a pattern to all that believe in Macedonia and in Achaia.

8. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia; but also in every place your faith which is towards God is gone forth, so that we need not to speak anything.

9. For they themselves relate of us, what manner of entrance we had unto you; and how you were converted to God from idols, to serve the living and true God;

10. And to wait for his Son from heaven (whom he raised from the dead), Jesus, who hath delivered us from the wrath to come.

Gospel. St. Matthew xiii. 31-35

31. Another parable he proposed to them, saying: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field:

32. Which indeed is the least of all seeds: but when it is grown up, it is greater than any herbs, and becometh a tree; so that the birds of the air come and dwell in the branches thereof.

33. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

34. All these things Jesus spoke in parables to the multitudes: and without parables he did not speak to them.

35. That the word might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables: I will utter things hidden from the foundation of the world.

1. The smallest seed brings forth the greatest fruit—the mustard-seed becomes a tree. We see this in the Gospel. It is thus with every good doctrine, with every good example. How much good can every one do in his own sphere, even if he be no apostle, no priest, no pastor of souls! And how much good can he, a pastor of souls, do!

2. The smallest seed brings forth the greatest fruit—the mustard-seed becomes a tree. We see this in sin. Men begin with little, and end with much. Man falls by little and little. A bad thought begets delectation; delectation, consent; consent, action; action, habit; habit, necessity; necessity, death. Behold the growth of the evil tree. Despise not, therefore, little things. Resist the evil in the beginning; it is too late to prepare medicine when the evil, through long delay, has gained strength. You are tempted; take hold of the crucifix. The kisses you give to the crucifix are strokes given to the enemy.

3. The smallest seed brings forth the greatest fruit—the mustard-seed becomes a tree. We see this in the virtue of humility. The more one humbles himself in the eyes of others and his own, the greater he becomes in the eyes of God. You wish to raise a high edifice, reaching to the kingdom of heaven; dig deep and lay a strong and deep foundation of humility. If you wish to be great, begin by being little. No one shall be exalted unless he has humbled himself. The world itself hates the proud, and shall God bear them? They are odious to Him. He resists the proud and gives His grace to the humble.

4. A little leaven penetrates the whole mass of flour, and brings it into fermentation. We see this in the leaven of education. A single bad word, a single bad action, a single bad man in a community produces a total corruption of morals. A single

bad book, a single false teacher, what fermentation in minds and hearts can he not produce?

5. A little leaven penetrates a whole mass of flour, and brings it into fermentation. We see this in the doctrine of Christ. It is a leaven, for it demands many sour things, and administers many bitter pills. But patience, it will become sweet, palatable bread.

6. Jesus spoke in parables, and without parables He did not speak, that He might reveal things hidden from the foundation of the world. Behold here the utility of the mysteries of our holy religion! They are the seal of truth, for in them the greatness of God shows itself. They are the seal of truth, for in them the weakness of man shows itself. Humble yourself, then, man, you who know nothing before the All-knowing God. Behold the small Christian child, that knows its catechism, knows more of God, His essence and perfections, than the gray-headed philosopher for thousands of years could discover by reason.

PCENITENTIA SALUTARIS.

1. Gratiarum actio pro dono religionis, eliciendo actus fidei, spei, et caritatis.

2. Actus humilitatis et mortificationis, conditioni tamen pcenitentis conveniens.

3. Oratio pro dilatatione religionis catholicæ et hæresum extirpatione.

SEPTUAGESIMA.

Epistle. I. Corinthians ix. 24-27; x. 1-5.

KNOW you not that they who run in the race, all run indeed, but one receiveth the prize? So run that you may obtain.

25. And every one that striveth for the mastery refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one.

26. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air;

27. But I chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become reprobate.

1. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea:

2. And all in Moses were baptized, in the cloud, and in the sea:

3. And they all ate the same spiritual food;

4. And all drank the same spiritual drink: (and they drank of the spiritual rock that followed them: and the rock was Christ.)

5. But with the most of them God was not well pleased.

Gospel. St. Matthew xx. 1-16.

1. The kingdom of heaven is like to a master of a family, who went out early in the morning to hire laborers into his vineyard.

2. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.

3. And he went out about the third hour; and saw others standing idle in the market-place;

4. And he said to them: Go you also into my vineyard: and I will give you what shall be just.

5. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner.

6. But about the eleventh hour he went out, and found others standing: and he saith to them: Why stand you here all the day idle?

7. They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard.

8. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers, and pay them their hire, beginning from the last even to the first.

9. When, therefore, they came who had come about the eleventh hour, they received every man a penny.

10. But when the first also came, they thought that they should have received more: and they likewise received every man a penny.

11. And when they received it, they murmured against the master of the house,

12. Saying: These last have worked but one hour: and thou hast made them equal to us, that have borne the burden of the day and the heats.

13. But he, answering one of them, said: Friend, I do thee no wrong: didst thou not agree with me for a penny?

14. Take what is thine, and go thy way: I will also give to this last even as to thee.

15. Or is it not lawful for me to do what I will? Is thy eye evil, because I am good?

16. So shall the last be first, and the first last. For many are called, but few chosen.

1. "*The master of a family went out early in the morning to hire laborers into his vineyard.*" God called me early in the morning, even in my infancy, into His service and received me as one of His laborers. Have I corresponded with this call? How have I fulfilled my vocation? How many hours, days, years have I stood idle, or not made such profitable use of them as I should and could? And I have been standing idle the whole day. The sins of my youth and my ignorance do not remember, O Lord. (Ps. xxiv. 7.)

2. The idle men are reprehended by the master:

"Why do you stand here all the day idle?" For this life is not the time to be idle, but to labor. Man is born to labor, as the bird to fly. The life of man is a warfare, and his days are like the days of a hireling. God has no idlers in His whole kingdom except man. All other beings incessantly, although unconsciously, fulfil the task for which they are created, and work together for the completion of one grand providential plan. Man alone is lazy and slothful. Whatever he does for God, he does only by halves. The evening has not yet come, it will come at the end of our life, and I wish to rest and repose before it is time; I will tire myself resting and idling. Even that which I do, is often no better than a busy idleness. For every work that is not done for God is a waste of labor. Therefore, all for the love of Thee, my God, all for Thy greater honor and glory.

3. *The last even as the first received every man a penny.* Behold, the heavenly reward is not measured by the time of our labor, but rather by the zeal and constancy with which we labor in God's service. Living but a short time, we can fulfil a long time, and gain a great reward in heaven. If heretofore you have not been faithful to grace, it is not too late yet. To-day, if you shall hear His voice, do not harden your hearts. Listen to Him who invites you to partake of the fruits of redemption. He invites even at the eleventh hour: Why do you stand idle? Go you also into My vineyard, and I will give you what is just. Let us redeem the lost time by renewed fervor. The later, the more zealously.

4. "*Is thy eye evil because I am good?*" Envy is a detestable vice—to be bad because God is good. Is He not the owner of His gifts? Can He not give what, as much, and to whom He pleases? Have I less, because another has more? Is God unjust to me, because He is liberal to others? In heaven among the angels and saints there is no envy, no jealousy. Every one is perfectly satisfied with what he has. Everything is a gift of God. Even among men there ought to be no envy, no jealousy, because everything is a grace of God.

POENITENTIA SALUTARIS.

1. Pia intentio ante laborem et iteratio ejusdem frequentior.

2. Preces vel aliud opus bonum in satisfactionem negligentiarum in officiis status sui.

3. Preces pro iis, qui in purgatorio propter acediam et invidiam pœnas luunt.

4. Examen conscientiae vitæ præteritæ præcipue circa delicta juventutis et contritio.

SEXAGESIMA.

Epistle. II. Cor. xi. 19-33; xii. 1-9.

FOR you gladly suffer the foolish: whereas you yourselves are wise.

20. For you suffer, if a man bring you into bondage, if a man devour you, if a man take from you, if a man be extolled, if a man strike you on the face.

21. I speak according to dishonor, as if we had been weak in this part. Wherein if any man is bold (I speak foolishly) I am bold also.

22. They are Hebrews so am I. They are Israel-its so am I. They are the seed of Abraham: so am I.

23. They are the ministers of Christ; (I speak as one less wise) I am more in many more labors, in prisons more frequently, in stripes above measure, in deaths often.

24. Of the Jews five times did I receive forty stripes, save one.

25. Thrice was I beaten with rods; once I was stoned; thrice I suffered shipwreck: a night and a day I was in the depth of the sea.

26. In journeys often, in perils of rivers, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren;

27. In labor and painfulness, in watchings often, in hunger and thirst, in many fastings, in cold and nakedness.

28. Besides those things that are without: my daily instance, the solicitude for all the churches.

29. Who is weak, and I am not weak? Who is scandalized, and I do not burn?

30. If I must needs glory, I will glory of the things that concern my infirmity.

31. The God and Father of our Lord Jesus Christ, who is blessed forever, knoweth that I lie not.

32. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes, to apprehend me:

33. And through a window in a basket I was let down by the wall, and so escaped his hands.

1. If I must glory (it is not expedient indeed), but I will come to visions and revelations of the Lord.

2. I know a man in Christ above fourteen years ago, whether in the body I know not, or out of the body I know not, God knoweth: such a one caught up to the third heaven.

3. And I know such a man, whether in the body, or out of the body, I know not, God knoweth:

4. That he was caught up into paradise: and heard secret words, which it is not granted to man to utter.

5. Of such a one I will glory: but for myself I will glory nothing, but in my infirmities.

6. For even if I would glory, I shall not be foolish: for I shall say the truth: but I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me.

7. And lest the greatness of the revelations should puff me up, there was given me a sting of my flesh, an angel of Satan, to buffet me.

8. For which thing I thrice besought the Lord, that it might depart from me:

9. And he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me.

Gospel. St. Luke viii. 4-15.

4. And when a very great multitude was gathered together, and hastened out of the cities to him, he spoke by a similitude:

5. A sower went out to sow his seed: and as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air devoured it:

6. And some fell upon a rock, and as soon as it was sprung up it withered away, because it had no moisture:

7. And some fell among thorns, and the thorns, growing up with it, choked it:

8. And some fell upon good ground, and sprung up, and yielded fruit a hundred-fold. Saying these things, he cried out: He that hath ears to hear, let him hear.

9. And his disciples asked him what this parable might be.

10. To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables: that seeing they may not see, and hearing they may not understand.

11. Now the parable is this: The seed is the word of God.

12. And they by the wayside are they that hear: then the devil cometh, and taketh the word out of their heart, lest, believing, they should be saved.

13. Now, they upon the rock are they who, when they hear, receive the word with joy: and these have

no roots, who believe for a while, and in time of temptation fall away.

14. And that which fell among thorns are they who have heard, and, going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit.

15. But that on the good ground are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

1. *The sower went out to sow his seed.* The same seed, the same sower, and yet how different the fruit! Why? Because the ground varies. The seed is the word of God—our hearts, the ground—the fruit, our actions. If our actions are bad, and the word of God produces little or no fruit, whose fault is it? It is not the fault of the seed, the word of God is eternally true and good. Neither is it the fault of the sower; God does his share, the necessary and sufficient graces are not wanting to us. It must therefore be the fault of the ground, our own fault. Let us improve the ground, that it may bring forth more abundant fruit; let us purify our hearts from everything that hinders the increase and stands in the way of divine grace.

2. *Some seed fell by the wayside, some upon a rock; some, among thorns; and some, upon good ground.* What is our heart? A public highway, full of distractions, where the devil carries away the word as soon as we have heard it; a rock, where it can take no root, because we have neither sense nor feeling for it; a hedge of thorns, where the cares of life and money affairs smother it; or good ground, well fertilized and prepared, wherein the word of God, received with love and pondered

earnestly, takes deep root and yields fruit a hundred-fold? May God grant this to us.

3. "*They believe for a while, and in time of temptation fall away*" Human weakness is great. The spirit is willing, but the flesh is weak. How quickly do we forget our good resolutions? Only a slight temptation, a single bad example, and our good resolution is broken. Our life is an uninterrupted chain of broken promises. We see this at the time of the carnival, which is truly a season of temptation. How many who heretofore were constant, drawn away by bad example, return to their former follies and sins? They believe for a while, and do for a while what they believe, but as soon as a violent temptation assails them, they give up. One fool makes ten. Let us guard ourselves against such fickleness and inconstancy. He who wishes to jest with the devil, cannot rejoice with Christ. (Pet. Chrys.)

4. *The best time for sowing is the time of tribulation.* Going, they went and wept, casting their seeds; but coming, they shall come with joyfulness, carrying their sheaves. (Ps. 125-6.) Look at the husbandman. In the morning he sows his seed, and in the evening he withholds not his hand; he labors in the chill, uncertain spring, and in the hot days of summer going, he goes, and weeps, but when the time of harvest comes, he gathers his fruits into his barn with joy. Coming, he comes with joyfulness, carrying his sheaves. In all your sufferings think of the joys that await you in heaven. "In your patience you shall possess your souls."

PŒNITENTIA SALUTARIS.

1. Auditio concionis vel catechesis, stando, si possibile.

2. Meditatio singulis hebdomadæ diebus de iis, quæ in concione ultima audita et imprimis menti commendata fuerunt.

3. Preces pro peccatoribus bacchanalibus.

4. Eleemosynâ in redemptionem dilapidatæ ab aliis pecuniæ hoc tempore bacchanali tempore.

QUINQUAGESIMA.

Epistle. I. Corinthians xiii. 1-13.

IF I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2. And if I should have prophecy, and should know all mysteries, and all knowledge; and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.

3. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

4. Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up,

3. Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil,

6. Rejoiceth not in iniquity, but rejoiceth with the truth:

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth, whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

9. For we know in part, and we prophesy in part.

10. But when that which is perfect shall come, that which is in part shall be done away.

11. When I was a child, I spoke as a child, I

understood as a child, I thought as a child. But when I became a man, I put away the things of a child.

12. We see now through a glass in an obscure manner; but then face to face. Now I know in part; but then I shall know even as I am known.

13. And now there remain, faith, hope, and charity, these three. but the greatest of these is charity.

Gospel. St. Luke xviii. 31-43.

31. Then Jesus took unto him the twelve, and said to them: Behold, we go up to Jerusalem; and all things shall be accomplished which were written by the prophets concerning the Son of Man.

32. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon:

33. And after they have scourged him, they will put him to death, and the third day he shall rise again.

34. And they understood none of these things: and this word was hid from them; and they understood not the things that were said.

35. Now it came to pass, that, when he drew nigh to Jericho, a certain blind man sat by the wayside, begging.

36. And when he heard the multitude passing by, he asked what this meant.

37. And they told him that Jesus of Nazareth was passing by.

38. And he cried out, saying: Jesus, Son of David, have mercy on me.

39. And they that went before rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me.

40. And Jesus stood and commanded him to be brought to him. And when he was come near, he asked him,

41. Saying: What wilt thou that I do to thee? But he said: Lord, that I may see.

42. And Jesus said to him: Receive thy sight; thy faith hath made thee whole.

43. And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

1. *Jesus goes up to Jerusalem, to be delivered to the Gentiles to be mocked, and put to death.* Who are His fellow travelers, His companions on the way of suffering? Ah, few indeed follow Him. In these days almost all run after pleasures and follies. Let us commiserate our Saviour and say with Peter: "If all should be scandalized in Thee, I shall never be scandalized," and if He asks us in these days: "Will you also go away from Me?" let us answer: To whom shall we go. Thou alone hast words of eternal life.

2. *Everything that is licit is not expedient.* I might in these days participate in some innocent pleasures, but does it profit? It is easier totally to abstain, than participating, not to sin. It would be foolish to live more freely in these days, since we know not whether, and for what sin, we shall be abandoned by God. Let us avoid every excess in eating and drinking, and obey the Apostle, who says: "Whether you eat or drink, or whatever else you do, do it for the greater honor of God." (I. Cor. x. 31.) "Meat for the belly, and the belly for the meats; but God shall destroy it and them." (I. Cor. vi. 31.) The kingdom of God is not meat and drink, but justice, and peace, and joy in the Holy Ghost.

3. *"And he cried out much more."* We must do the same on the way to virtue. We must not give up at once, if we fail to succeed. A tree is not felled by one stroke. Others may say and do what they like, and throw obstacles in our way, no matter how many. Have the more courage. We cannot

prevent the follies of others. "Follow thou Me," says Jesus, "I am the way, the truth, and the life." I am the true way to the true life, he who follows Me, goes not astray, but he who follows the world, its maxims, its pleasures, and joys, walks in darkness. Oh! how many turn day into night, and night into day in these days, and thus live doubly in darkness. The blind lead the blind.

4. *What wilt thou, that I do to thee? Lord, that I may see. Receive thy sight, thy faith hath made thee whole.* See how good the Lord is. He Himself asks us what we want of Him, and gives us what we ask. This is the case particularly in the forty hours' devotion. Here in the tabernacle He asks every one: What wilt thou that I do to thee? Let us not ask too little, nor yet too much. Let us pray as the blind man prayed: Jesus, Son of David, have mercy on me. But ask Him not to have mercy with you, unless you show mercy to your fellow-men. Let us ask, Lord, that we may see, for the light of the soul, the grace to see, for how often are we blind to our own faults, blind to spiritual things, our neighbors' necessities and our own, and this spiritual blindness is more dangerous than corporal blindness. But having been cured of the blindness of the soul, let us no longer grope in darkness, that we may not do the works of darkness.

POENITENTIA SALUTARIS.

1. Via S. Crucis.
2. Adoratio horaria.
3. Eleemosyna pauperi vel cæco.

4. Abstinētia quædam in compensationem in-
temperantiæ aliorum.

ASH-WEDNESDAY.

Lesson. Joel ii. 12-19.

NOW therefore saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and in mourning.

13. And rend your hearts, and not your garments, and turn to the Lord your God; for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil.

14. Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God?

15. Blow the trumpet in Zion; sanctify a fast; call a solemn assembly.

16. Gather together the people; sanctify the church; assemble the ancients; gather together the little ones, and them that suck at the breast: let the bridegroom go forth from his bed, and the bride out of her bride-chamber.

17. Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare thy people: and give not thy inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God?

18. The Lord hath been zealous for his land, and hath spared his people.

19. And the Lord answered, and said to his people: Behold, I will send you corn, and wine, and oil, and you shall be filled with them: and I will no more make you a reproach among the nations.

Gospel. St. Matthew vi. 16-21.

16. And when you fast, be not, as the hypocrites, sad; for they disfigure their faces, that to men they may appear fasting. Amen I say to you, they have received their reward.

17. But thou, when thou fastest, anoint thy head, and wash thy face;

18. That thou appear not fasting to men, but to thy Father, who is in secret; and thy Father, who seeth in secret, will reward thee.

19. Lay not up for yourselves treasures on earth: where the rust and the moth consume, and where thieves dig through and steal.

20. But lay up for yourselves treasures in heaven, where neither the rust nor the moth doth consume, and where thieves do not dig through, nor steal.

21. For where thy treasure is, there is thy heart also.

1. *Remember, man, that thou art dust, and into dust thou shalt return.* (Gen iii. 19.) Every word strikes to the very heart. *Memento*, remember. The Church to-day reminds man of what he should never forget, of which every moment reminds him, and which he is most apt to forget. *Homo ab humo*, man is made of dust, of the slime of the earth; his origin tells him his end, and humbles the illusion of human pride. What can dust and ashes be proud of? Remember that thou art dust, a statue of dust, of the slime of the earth, so slenderly put together that there is but one degree from putrefaction. What would that statue of clay be without the vivifying spirit? *Et in pulverem reverteris*, and into dust thou shalt return. Go to the cemetery, open the graves, and see what remains of the body which during life is to man the object of so much care and solicitude.

2. *Remember, man, that thou art dust.* A wholesome thought, which humbles our pride and bridles our concupiscence. Happy the man who never forgets what he was—is—and shall be. He was a

sinner, let him repent of his sins; he is mortal, let him prepare for death; he will soon be either a saint in heaven, or a reprobate in hell, or a penitent in purgatory. Let him choose among these three.

3. *The remembrance of death is a wholesome preventive remedy.* "In all thy works, remember thy last end, and thou shalt never sin." (Eccl. vii 40.) Some one once wrote on a human skull: All things appear vile to a man that meditates on death. St. Francis Borgia was converted by a glance at the corpse of the once beautiful Isabella. If you would more frequently think of your death than the length of your life, you would, no doubt, amend yourself more fervently. Happy the man who continually has the hour of death before his eyes. (Thomas à Kempis.) Some say: To think always of death is to wish to die before the time, but I say, not to think of death is to wish to die the death of a sinner. The best rule is to view all things from the bed of death. He easily contemns all things, who always considers that he must die. (St. Jerome.)

4. We have often enough humored and gratified our palate and our senses. What have we gained thereby? A heavy head, a sick stomach, and an empty purse. This is the end of all carousals. Our mother the Church offers her sick children a wholesome medicine, a powerful powder, a little dust, a receipt for a medicine, which if rightly taken, will prevent all future diseases of the soul. It reads: "Remember, man, that thou art dust, and into dust thou shalt return." "In all thy works,

remember thy last end, and thou shalt never sin." A forty days' fast, abstain and sustain. It is the beginning of Lent. Be not afraid. It will do you good. In medicine contraries are cured by contraries. We have disordered the stomach by superfluous eating and drinking; it cannot be cured otherwise than by depriving ourselves of all unnecessary food and drink.

5. Wherein does true repentance of heart consist? Not in outward sadness. Thus hypocrites are sad. Let us rejoice in the Lord, especially in fasting. God loves a cheerful giver. True penance consists in interior sadness. We can appear merry exteriorly and yet be serious in heart.

PENITENTIA SALUTARIS.

1. Incineratio.
2. Memoria mortis.
3. Auditio Missæ sacrificii in satisfactionem peccatorum bacchanalium.
4. Refectio pauperis residuis ciborum, qui ex jejuniis superaverant.

FIRST SUNDAY OF LENT.

Epistle. II Corinthians vi. 1-10.

AND we helping do exhort you, that you receive not the grace of God in vain.

2. For he saith: In an accepted time have I heard thee: and in the day of salvation have I helped thee. Behold, now is the acceptable time. behold, now is the day of salvation.

3. Giving no offense to any one, that our ministry be not blamed:

4. But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses,

5. In stripes, in prisons, in seditions, in labors, in watchings, in fastings,

6. In chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned.

7. In the word of truth, in the power of God; by the armor of justice, on the right hand, and on the left:

8. Through honor and dishonor, through infamy and good name: as seducers, and yet speaking truth; as unknown, and yet known;

9. As dying, and behold, we live; as chastised, and not killed;

10. As sorrowful, yet always rejoicing, as needy, yet enriching many; as having nothing, and possessing all things.

Gospel. St. Matthew IV. 1-11.

1. Then Jesus was led by the spirit into the desert, to be tempted by the devil.

2. And when he had fasted forty days and forty nights, he was afterwards hungry.

3. And the tempter, coming, said to him: If thou be the Son of God, command that these stones be made bread.

4. But he answered and said: It is written: Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil took him up into the holy city, and set him on the pinnacle of the temple,

6. And said to him: If thou be the Son of God, cast thyself down; for it is written: That he hath given his angels charge of thee: and in their hands shall they bear thee up, lest, perhaps, thou hurt thy foot against a stone.

7. Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God.

8. Again the devil took him up into a very high mountain; and showed him all the kingdoms of the world, and the glory of them.

9. And said unto him: All these will I give thee, if, falling down, thou wilt adore me.

10. Then Jesus said to him: Begone, Satan: for it is written; The Lord thy God thou shalt adore, and him only shalt thou serve.

11. Then the devil left him; and, behold, angels came and ministered to him.

1. *Behold, now is the acceptable time; behold, now is the day of salvation.* (II. Cor. vi. 2.) This is the beginning of Lent. Behold, this is the acceptable time, and yet men will not accept it. If we have received good things at the hand of God, why should we not receive evil? (Job ii. 10.) We have sinned, why will we not do penance for our sins? Behold, now are the days of salvation. We have made so many evil days for ourselves and others, days of unhappiness, now is the time to make these forty days days of salvation for us and others. "I have lost a day," sighed a heathen, and we who have lost so many days—months—years, shall we not sigh? Endeavor in some way to repair the injury and neglect, redeeming the lost time "by adding something to our wonted practice and austerities, by praying more than usual, by diminishing our meat and drink, so that each one, through a voluntary motion of piety, and with joy in the Holy Ghost, offers to God somewhat more than is prescribed, that is to say, let him mortify himself in eating, drinking, and sleeping." (Rule of St. Benedict, ch. 49.)

2. *Jesus was led into the desert.* Jesus goes into the desert to prepare himself for the work of redemption. Solitude is necessary for the accomplishment of everything great. In solitude the

Lord speaks, and the servant hears. "I shall lead her into solitude, and there I shall speak to her heart." (Osee ii 14) In the tumult of the world we do not find Him. And we hate solitude, and seek society, conversation, and excitement. How will we, living thus, continue the work of our redemption through Jesus; how will we work out our own salvation, and assist the salvation of others? Let us retire every day at least for half an hour into the closet of our own hearts, and converse with God alone.

3. "*Man liveth not by bread alone.*" Truly, not by bread alone does man live—the soul needs also food. Let us then not be too solicitous for temporal food—saying: "What shall we eat, what shall we drink, wherewith shall we be clothed?" but let us be rather solicitous for spiritual food—the word of God—the Word that was made flesh—the bread of angels—the bread of which Jesus says: he that eats this bread shall live for ever. (St. John vi. 59.) And since we cannot eat it every day really, let us eat it in desire. The will is before God as much as the deed, and sometimes better than the deed.

4. "*The Lord, thy God, thou shalt adore and Him only thou shalt serve.*" If Him alone we are to serve, we must serve no other, neither the world, nor the flesh, nor the devil. No one can serve two masters. (Matt. vi. 24.) And yet how many masters have we served since? As many as we have vices. Every other, except God. Let us reverse the order, and renounce all except God. Begone, Satan, concupiscence of the eyes, which tells us:

All these I will give thee. Begone, Satan, concupiscence of the flesh, which tells us: Why hunger and thirst? help yourselves, make yourselves bread, enjoy what the senses desire. Begone, Satan, the pride of life, which tells us Cast yourself down, or rise higher.

POENITENTIA SALUTARIS.

1. Oblatio hodiernæ Confessionis et Communionis ad Quadragesimam pie inchoandam.

2. Quatuor Pater in honorem quadraginta dierum quibus Christus jejunavit pro nobis in deserto.

3. Visitatio Sanctissimi.

4. Abstinencia in cibo et potu præter illam quam hoc tempore ecclesia præscribit.

5. Per quinque hebdomadas Quadragesimæ brevis meditatio de uno ex quinque mysteriis passionis D. N. cum contritione de peccatis et oblatione ærumnarum tuarum huic mysterio passionis D. N. unita.

SECOND SUNDAY OF LENT.

Epistle. 1. Thessalonians iv. 1-7.

FOR the rest, therefore, brethren, we pray and beseech you in the Lord Jesus, that as you have received from us, how you ought to walk, and to please God, so also you would walk that you may abound the more.

2. For you know what commandments I have given to you by the Lord Jesus.

3. For this is the will of God, your sanctification; that you should abstain from fornication;

4. That every one of you should know how to possess his vessel in sanctification and honor;

5. Not in the passion of lust, like the Gentiles, who know not God:

6. And that no man overreach nor deceive his brother in business: because the Lord is the avenger of all such things, as we have told you before, and have testified.

7. For God hath not called us to uncleanness, but to holiness.

Gospel. St. Matthew xvii. 1-9.

1. And after six days, Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart.

2. And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow.

3. And, behold, there appeared to them Moses and Elias talking with him.

4. Then Peter, answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5. And as he was yet speaking, behold, a bright cloud overshadowed them. And, behold, a voice out of the clouds, saying: This is my beloved Son, in whom I am well pleased: hear ye him.

6. And the disciples hearing, fell upon their face, and were very much afraid.

7. And Jesus came, and touched them; and said to them: Arise, and be not afraid.

8. And when they lifted up their eyes, they saw no man, but only Jesus.

9. And as they came down from the mountain, Jesus charged them, saying Tell the vision to no man, till the Son of Man be risen from the dead.

1. "*Lord, it is good for us to be here; let us make here three tabernacles.*" Thus Peter spoke to the Lord when he saw Him transfigured, but when he saw Him in sufferings he said: "*I know not that man.*" Such is man. He will only hear of joys,

and not of sufferings. He is willing to dwell where there is pleasure and merriment, but he flies from sufferings. Yet we must suffer here. There is no Thabor for us in this world, but only a Calvary.

2. "*He knew not what he said.*" Peter was transported with joy when he beheld Jesus in His transfiguration. How will it be when we shall see Jesus in His heavenly glory? We frequently speak of it, but we know not what we say. "For the eye has not seen, nor ear heard, neither has it entered into the heart of man (to conceive) what things God has prepared for them that love Him." (I. Cor. ii. 9) Let us rejoice on this day of the transfiguration of Jesus, and of our own, where we also, like Jesus to-day, shall shine as the sun. But let us also now live so in the flesh that we can hope one day to be transfigured with Jesus.

3. *It is idle to think of building tabernacles in this world.* We have no permanent city, but seek one to come. (Hebr. xii. 14.) When the frail frame of our body shall be torn down by death, the eternacle tabernacles will receive us, where we shall be always with the Lord, exclaiming and saying: Lord, it is good for us to be here. Therefore, sursum corda, look up, and lift up your hearts. Let us seek the things that are in heaven, where Christ is in the glory of His Father, not the things that are upon earth, this vale of tears. Let us sigh frequently to the Lord: "Oh, how lovely are thy tabernacles, O Lord, my soul longeth and fainteth for the courts of the Lord." (Ps. lxxxiii. 2, 3.) "I wish to be dissolved and to be with Christ"—forever.

4. "*This is My beloved Son, in whom I am well pleased, hear ye Him.*" Thus the heavenly Father cried out to the disciples of Jesus this day on Mount Thabor, thus He also cries out to us. Oh, what a motive for us to cling to Jesus and faithfully to obey his doctrines, that it may be good for us here and hereafter, that the Father in heaven may also say of us: This is my beloved son, this is my beloved daughter. But if He ever says so of us, and in order that He may say it of us, it is necessary that we be profoundly humble. Coming down from the mountain He charged His Apostles to tell no man what they had seen in Him and heard of Him. In like manner we must not trumpet out the good which God has worked in us or which we have done with God's help, but we must think within ourselves and say: "Not to us, O Lord, not to us, but to Thy name give glory." (Ps. cxiii. 1.)

PŒNITENTIA SALUTARIS.

1. Peregrinatio sacra vel visitatio ecclesiæ in memoriam transfigurationis Jesu in Monte Thabor.

2. Meditatio de gaudiis cœlestibus cum litanis omnium Sanctorum.

3. Quinque Ave cum insertione mysteriorum gloriæ D. N.

4. Hodie nihil loquaris de tuis meritis, vel quæ ad propriam laudem faciunt.

5. Pro clericis: Ps. lxxiii., Quam dilecta, vel Ps **xiv.**, Domine, quis habitabi.

THIRD SUNDAY OF LENT.

Epistle. Ephesians v. 1-9.

BE ye, therefore, followers of God, as most dear children:

2. And walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odor of sweetness.

3. But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as it becometh saints;

4. Nor obscenity, nor foolish talking, nor scurrility, which is to no purpose: but rather giving of thanks.

5. For know ye this, and understand, that no fornicator, nor unclean, nor covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ, and of God.

6. Let no man deceive you with vain words: for because of these things cometh the anger of God upon the children of unbelief.

7. Be ye not therefore partakers with them.

8. For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light:

9. For the fruit of the light is in all goodness, and justice, and truth.

Gospel. St. Luke xi. 14-28.

14. And he was casting out a devil, and the same was dumb. And when he had cast out the devil, the dumb spoke, and the multitude admired.

15. But some of them said: He casteth out devils in Beelzebub, the prince of the devils.

16. And others, tempting, asked of him a sign from heaven.

17. But he, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and a house upon a house shall fall.

18. And if Satan also be divided against himself, how shall his kingdom stand? because you say that in Beelzebub I cast out devils.

19. Now, if I cast out devils in Beelzebub, in whom do your children cast them out? Therefore they shall be your judges.

20. But if I, in the finger of God, cast out devils; doubtless the kingdom of God is come upon you.

21. When a strong man armed keepeth his court those things which he possesseth are in peace.

22. But if a stronger than he come upon him, and overcome him, he will take away all his armor, wherein he trusted, and will distribute his spoils.

23. He that is not with me is against me, and he that gathereth not with me, scattereth.

24. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house, whence I came out.

25. And when he is come, he findeth it swept and garnished.

26. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in, they dwell there. And the last state of that man cometh worse than the first.

27. And it came to pass, as he spoke these things that a certain woman from the crowd lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck.

28. But he said: Yea, rather, blessed are they who hear the word of God, and keep it.

1. *Jesus cast out a devil, and the same was dumb, i. e.,* made the poor man dumb. How often does the evil spirit make us dumb! Dumb to the praise of God, which we should announce—dumb to prayers which we should say—dumb when others are slandered, whom we should defend—dumb to the faults and sins of those under our charge, whom we should punish—dumb to the instruction of children, whom we should teach—dumb to our own faults, of which we should accuse ourselves—dumb to the injury of others, which we can and should prevent. Pray to the Lord, that He may

cast this dumb devil out of you, that you may speak where you ought, for the glory of God, for the good of your neighbor, and your own salvation.

2. "*He that is not with me, is against me*" No neutrality. We cannot serve two masters. We must declare ourselves with whom we will side, with heaven or earth—with the spirit or the flesh—with Jesus or the devil—with Christ or Belial—with the Catholic Church or heresy and infidelity. It is not necessary to reflect long with whom we are to side. Away with all time-serving. Show to the world that you are the adherents of Jesus—therefore, enemies of all His enemies, and friends of all His friends.

3. "*He that gathers not with me, scatters.*" What good is prayer, study, and labor, if not done in union with Jesus? You pray without recollection, you study, but without amendment of heart, you work, but without a good intention—therefore, without merit for eternity. If you wish to derive any benefit from prayer, study, and labor, unite them with the merits of Christ; but in order to be able to unite them with these, you must remain as members united to your head, Jesus Christ—remain in the state of grace. In the state of sin we cannot gather with Jesus.

4. "*The last state of that man is worse than the first.*" It is with the relapse of the sinner as with the relapse of the sick. The state of both becomes worse, more critical, more dangerous, perhaps even incurable. In place of one devil, seven more wicked come, for one vice draws others after it,

and the already weak will becomes weaker with every relapse. Guard yourself carefully against the first fall into sin, but if you have fallen once, guard the more against the second. To fall is human, but to fall again and again is diabolical "As the dog that returneth to his vomit, so is the fool that repeateth his folly." (Prov xx. 11.) For it had been better for them not to have known the way of justice, than after they have known it, to turn back from that holy commandment which was delivered to them. For that of the true proverb has happened to them. "The dog has returned to his own vomit, and the sow that was washed, to her wallowing in the mire." (II. Pet. 2. 20-22.)

PENITENTIA SALUTARIS.

1. Silentium per aliquod tempus in compensationem peccatorum tacendo, ubi loqui oportuisset, commissorum.

2. Veneratio trium lapsuum Jesu Christi in via Crucis cum contritione de relapsibus nostris in peccata.

3. Meditatio super relapsus et precatio pro omnibus relabentibus coram Statione, in qua Christus secunda vice prolapsus in terram representatur.

4. Ante et post S. Communionem actus contritionis de peccatis commissis cum renovatione propositi præcipua quoad certum peccatum.

FOURTH SUNDAY OF LENT.

Epistle. Galatians iv. 22-31.

FOR it is written. that Abraham had two sons; the one by a bond-woman, and the other by a free-woman.

23. But he that was by the bond-woman, was born according to the flesh: but he by the free-woman, was by the promise.

24. Which things are said by an allegory. For these are the two testaments. The one indeed on Mount Sinai, which bringeth forth unto bondage, which is Agar.

25. For Sinai is a mountain in Arabia, which hath an affinity with that which now is Jerusalem, and is in bondage with her children.

26. But that Jerusalem which is above is free; which is our mother.

27. For it is written: Rejoice, thou barren, that bearest not. break forth and cry out, thou that travailest not: for many are the children of the desolate more than of her that hath a husband.

28. Now, we, brethren, as Isaac was, are the children of the promise.

29. But as then he, who was born according to the flesh, persecuted him who was according to the spirit; so also now.

30. But what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.

31. Therefore, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

Gospel. St. John vi. 1-15.

1. After this Jesus went over the Sea of Galilee which is that of Tiberias:

2. And a great multitude followed him: because they saw the miracles which he did on them that were infirm.

3. And Jesus went up into a mountain; and there he sat with his disciples.

4. Now the pasch the festival-day of the Jews, was near at hand.

5. When Jesus, therefore, had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread, that these may eat?

6. And this he said to try him: for he himself knew what he would do.

7. Philip answered him: Two hundred penny-worth of bread is not sufficient for them, that every one may take a little.

8. One of his disciples, Andrew, the brother of Simon Peter, saith to him:

9. There is a boy here that hath five barley loaves and two fishes; but what are these among so many?

10. Then Jesus said: Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. And Jesus took the loaves, and when he had given thanks, he distributed to them that were set down; in like manner also of the fishes, as much as they would.

12. And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost.

13. So they gathered them up, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

14. Then those men, when they had seen what a miracle Jesus had done, said: This is the prophet indeed, that is to come into the world.

15. When Jesus, therefore, perceived that they would come and take him by force, and make him king, he fled again into the mountain himself alone.

1. With five loaves of bread Jesus fed five thousand men. How many thousand does He feed every day! By His omnipotence He multiplies the seed in the bosom of the earth, as by His word He multiplied the bread in His hands. So far God has provided for us with a father's care, and we may trust in His omnipotence and love that He

will provide for us in the future. Away with all unnecessary care and anxiety for the necessities of life.

2. *The kingdom of God is not meat and drink; but justice, and peace, and joy in the Holy Ghost,* (Rom. xiv. 17.) In place of caring so unnecessarily and immoderately for the food of the body let us rather care for the bread of the soul—the word of God—for the heavenly manna—the bread of life in the Blessed Eucharist. What does it avail to pamper the body and to let the soul die of hunger? St. Chrysostom says: Eating has cast man out of paradise, frugality leads him back. Let us, then, during the season of Lent, be moderate in eating and drinking. Man lives not on bread alone, and we live not to eat, but we eat to live.

3. *“Gather up the fragments that remain, lest they be lost.”* Here He recommends to His disciples and to us a prudent economy. We must not suffer anything to be wasted or lost. What is superfluous to-day we may need to-morrow and what we need not ourselves others may need. How extravagant and wasteful have we not been on certain occasions! How much might we not have saved, which should have been given to the poor! How extravagant in clothing, in eating and drinking. We consider ourselves the masters of our worldly substance and yet we are only stewards. Be, for the future more prudent and economical.

4. Jesus fled into a mountain, when He saw that they would come and take Him by force and make Him king, for His kingdom was not of this world.

Our kingdom is also not of this world, for we have no lasting city here, but we seek one to come. Let us not seek what is perishable, honors, pleasures, riches, but what is eternal and everlasting: the eternal goods, pleasures and joys; and if we wish to become kings, let us become kings and masters of ourselves and our passions. The kingdom of God is within us, if we reign over our inclinations. Let us free ourselves from the dominion of sin, and rule as kings over the flesh, the devil, and the world. This is the true liberty which Christ gives us. Let us thank Him for this great gift and let us not again relapse into the slavery of sin. We also can and should make Jesus king of our hearts at Holy Communion, we ought to make protestations of love, fidelity, and obedience to Him. In our hearts He will and should be king.

POENITENTIA SALUTARIS.

1. Meditatio petitionis orationis Dominicæ: Panem nostrum quotidianum da nobis hodie.
2. Communicatio panis vel cibi cum paupere.
3. Sacra communio in memoriam miraculi in hodierna periocopa.
4. Renovatio votorum baptismi qua actus oblationis, quam Redemptori ut regi nostro debemus.

PASSION SUNDAY.

Epistle. Hebrews ix. 11-15.

BUT Christ being present, a high-priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation:

12. Neither by the blood of goats, or of calves, but by his own blood, entered once into the sanctuary, having obtained eternal redemption.

13. For if the blood of goats and of oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh:

14. How much more shall the blood of Christ, who, through the Holy Ghost, offered himself without spot to God, cleanse our conscience from dead works, to serve the living God?

15. And, therefore, he is the Mediator of the new testament; that by means of his death, for the redemption of those transgressions which were under the former testament, they who are called may receive the promise of eternal inheritance.

Gospel. St. John viii. 46-59.

46. Which of you shall convince me of sin? If I say the truth to you, why do you not believe me?

47. He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God.

48. The Jews, therefore, answered, and said to him: Do we not say well that thou art a Samaritan, and hast a devil?

49. Jesus answered: I have not a devil: but I honor my Father, and you have dishonored me.

50. But I seek not my own glory: there is one that seeketh and judgeth.

51. Amen, amen I say to you, if any man keep my word, he shall not see death forever.

52. The Jews, therefore, said: Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest: If any man keep my word, he shall not taste death forever.

53. Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself?

54. Jesus answered: If I glorify myself, my glory is nothing: it is my Father that glorifieth me, of whom you say that he is your God.

55. And you have not known him: but I know him: and if I should say that I know him not, I should be like to you, a liar. But I know him, and keep his word.

56. Abraham your father rejoiced that he might see my day: he saw it, and was glad.

57. The Jews then said to him: Thou art not yet fifty years old; and hast thou seen Abraham?

58. Jesus said to them, Amen, amen I say to you, before Abraham was made, I am.

59. Then they took up stones to cast at him: but Jesus hid himself, and went out of the temple.

1. Jesus asks His enemies: "*Which of you shall convince Me of sin?*" And they all are silent? Oh, that we could also ask this question! And, in truth, we frequently ask this question in the pride of our hearts, because we are not anxious to know nor willing to acknowledge our faults. And if no one could convince us of sin, are we on that account already justified, innocent, and without sin? "I am not conscious to myself of anything, yet in this I am not justified. He that judges me is the Lord." "He that says he has not sinned, is a liar." (I. St. John i. 20.) Of how many sins does our conscience accuse us, and of how many sins will God find us guilty, when He shall call us to an account? "From my secret sins cleanse me, O Lord, and from those of others spare thy servant." (Ps. xviii. 13, 14.)

2. "*He that is of God, heareth the word of God, therefore you hear it not, because you are not of*

God." How do matters stand with us? Do we hear the word of God, and how do we hear it?—with pleasure and joy, or with disgust? With the ears or the heart? From the answers to these questions we may infer whether we are of God or not. And if we are not of God, of whom are we? Jesus says: "You are of your father, the devil." A terrible saying. How often do we hear parents say to their children, Ye devils. But if the children are devils, what are the parents?

3. "*The Jews said: Do we not say well, that thou art a Samaritan, and hast a devil?*" What answer does Jesus make? To the first charge He gives no answer, and to the second He simply replies: "I have not a devil, but I honor My Father and you have dishonored Me. But I seek not My own glory, but there is One that seeketh and judgeth." Our Lord does not continue His self-defense, but leaves it to His Father, who seeks the glory of His Son, and judges. Thus we must also leave the defense of our honor and good name to God, who judges sometimes in this life, but most certainly on the Last Day. This is a lesson for us when we are reviled by others, not to return evil for evil, calumny for calumny—to many a charge, which is more to our honor than dishonor, or which at least in the eyes of God and good people makes us no worse, not to reply at all, but to keep silence, and only then to defend our honor when duty obliges, and even then only to defend it as duty commands.

4. "*If I glorify Myself, My glory is nothing. It*

is My Father who glorifies Me." Behold here the true and false honor of man. He is not what he makes himself, nor what others make him, but only what God makes of him. Away then with all vain-glory. If you praise yourself, your praise is nothing. Away with the vain applause and praise of men. They behold the exterior, not the interior—only the shell, not the kernel. Their praise is a sound, sweet to the ear of a fool, but intolerable and offensive to the ear of the wise. Strive so to live that God Himself may praise and honor you. My Father it is that honors Me. "For not he that commendeth himself is approved, but he whom the Lord commendeth." (II. Cor. x. 18.)

PŒNITENTIA SALUTARIS.

1. Examen conscientię de peccatis vitę pręteritę cum contritione et cum renovatione propositi pręcipue quoad certum peccatum.

2. Preces pro omnibus, quę verbis vel factis nos offenderunt vel silentium, si offendamur.

3. Adoratio St. Crucis Christi in deprecationem omnium offensionum, quas ei peccatis nostris intulimus.

4. Per singulos hujus hebdomadis dies consideratio unius ex septem doloribus B. V. M. cum compassione et contritione.

5. Pro clericis: Meditatio hymni: Vexilla regis prodeunt, vel Stabat Mater dolorosa.

PALM SUNDAY.

Epistle. Philip ii. 5-11.

FOR let this mind be in you, which was also in Christ Jesus.

6. Who being in the form of God, thought it no robbery himself to be equal to God:

7. But debased himself, taking the form of a servant, being made to the likeness of men, and in shape found as a man.

8. He humbled himself, becoming obedient unto death, even the death of the cross.

9. Wherefore God also hath exalted him, and hath given him a name which is above every name:

10. That in the name of Jesus every knee should bow of those that are in heaven, on earth, and in hell;

11. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Gospel. Matt. xxi. 1-9.

1. When they drew nigh to Jerusalem, and were come to Bethphage, unto Mount Olivet, then Jesus sent two disciples,

2. Saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose *them* and bring *them* to me.

3. And if any man shall say anything to you, say ye, that the Lord hath need of them: and forthwith he will let them go.

4. Now all this was done that the word might be fulfilled which was spoken by the prophet, saying,

5. Tell ye the daughter of Sion. Behold, thy king cometh to thee, meek, and sitting upon an ass and a colt, the foal of her that is used to the yoke.

6. And the disciples going, did as Jesus commanded them.

7. And they brought the ass and the colt; and laid their garments upon them, and made him sit thereon.

8. And a very great multitude spread their gar-

ments in the way: and others cut down boughs from the trees, and strewed them in the way.

9. And the multitudes that went before, and that followed, cried, saying Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

1. Jesus celebrates to-day His triumphal entry into Jerusalem. In triumph He goes to meet sufferings and death, a lesson which teaches us that the way of suffering is the triumphal entry into eternal salvation. Let us not repine when God conducts us on the way of suffering. This way leads to everlasting joys.

2. Upon the foal of an ass Jesus enters into Jerusalem; a symbol of peace and meekness. Behold, thy King comes to you in meekness. Let us imitate this virtue, let us live in peace with all men, then we shall find rest and peace in our own souls. He who can master his anger is truly like Jesus—meek. Learn of your King to be meek of heart. (Matt. xi. 29) Be ye angry and sin not. (Ps. iv. 5.) He is truly great who conquers himself.

3. How busy the people are to prepare for the Saviour a glorious entry into Jerusalem; they spread their garments in the way and cry out: Hosanna, blessed is he that cometh in the name of the Lord. Do you the same at every Communion, especially at your Easter Communion. Cleanse your heart from every stain, adorn it with every virtue, praise and glorify the Lord in the Blessed Sacrament, pay homage to Him as the king of your heart, and vow eternal fidelity to Him.

4. The same people who to-day accompany Him with loud acclamations and hosannas of joy cried

after five days: Away with Him, let Him be crucified. Such is the world. Reflect on the fickleness and inconstancy of the world, and how little you are to make of esteem and praise of men. They are as changeable as the weather. Love is changed into hatred, praise into reproach, and thanks into ingratitude. This ought not to disturb us when ill-treated. Christ was not treated any better. The servant is not better than the master. Let us accept it in punishment of our sins, because we do not act differently with Jesus. To-day we swear to Him eternal fealty, to-morrow we crucify Him again by mortal sin; now we praise and glorify Him, and anon we revile and blaspheme Him. Far from us be such a conduct in the future.

5. 'Out of the mouth of infants and of sucklings Thou hast perfected praise.' (Ps. viii. 3.) The praise of the innocent is most pleasing to the Lord. But these poor innocent children, who, shouting, precede the divine Saviour, ah! they had to pay the penalty of their fathers who cried out: "His blood be upon us, and upon our children." (Matt. xxvii. 25). The innocent blood which their fathers shed, has been avenged upon their children. Thirty-seven years afterwards Jerusalem was destroyed, and most of them who to-day as children accompany our Lord in his triumphal entry perished. Oh, fathers! oh, mothers! consider that your sins will be punished and avenged upon your children and children's children. If, therefore, you truly love them, beware of those sins for which they must do severe penance, that they may not say of

you: Our fathers have sinned, and they are not, and we have borne their iniquities.

PŒNITENTIA SALUTARIS.

1. Prosequi processionem hodiernam.
 2. Devota lectio Passionis D. N. J. Chr. secundum Matthæum.
 3. Preces ad obtinendam virtutem mansuetudinis.
 4. Quinque Ave cum insertione mysteriorum Passionis D. N.
 5. Pro clericis: Benedictus, vel: Te Deum laudamus.
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MAUNDY THURSDAY.

Epistle. I. Corinthians xi. 20-32.

WHEN you come together, therefore, into one place, it is not now to eat the Lord's supper.

21. For every one taketh before his own supper to eat. And one, indeed, is hungry and another is drunk.

22. What, have you not houses to eat and to drink in? Or despise ye the Church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

23. For I have received of the Lord that which also I delivered to you, that the Lord Jesus, the night in which he was betrayed, took bread,

24. And giving thanks, broke, and said: Take ye, and eat: this is my body which shall be delivered for you: do this for the commemoration of me.

25. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink it, for the commemoration of me.

26. For as often as you shall eat this bread, and

drink this chalice, you shall show the death of the Lord. until he come.

27. Wherefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28. But let a man prove himself: and so let him eat of that bread, and drink of the chalice.

29. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

30. Therefore are there many infirm and weak among you, and many sleep.

31. But if we would judge ourselves, we should not be judged.

32. But whilst we are judged, we are chastised by the Lord: that we may not be damned with this world.

Gospel. St. John xiii. 1-15.

1. Before the festival day of the pasch, Jesus, knowing that his hour was come that he should pass out of this world to the Father; having loved his own who were in the world, he loved them to the end.

2. And when supper was done, the devil having now put into the heart of Judas, the son of Simon the Iscariot, to betray him:

3. Knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God:

4. He riseth from supper, and layeth aside his garments: and having taken a towel, he girded himself.

5. After that, he poureth water into a basin, and began to wash the feet of the disciples, and to wipe them with a towel wherewith he was girded.

6. He cometh, therefore, to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet?

7. Jesus answered, and said to him: What I do, thou knowest not now; but thou shalt know hereafter.

8. Peter saith to him: Thou shalt never wash my feet. Jesus answered him. If I wash thee not, thou shalt have no part with me.

9. Simon Peter saith to him Lord, not only my feet, but also my hands and my head.

10. Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all.

11. For he knew who he was that would betray him; therefore he said: You are not all clean.

12. Then after he had washed their feet, and taken his garments, having sat down again, he said to them: Know you what I have done to you?

13. You call me Master, and Lord: and you say well: for so I am.

14. If I, then, being Lord and Master, have washed your feet: you also ought to wash one another's feet.

15. For I have given you an example, that as I have done to you, so you do also.

1. *The washing of the feet.* "If I wash thee not, thou shalt have no part with me." The heart must be pure and free from every stain in order to partake of the body of the Lord—of His flesh and blood. Am I pure, or am I not? "You are clean, but not all. For He knew who it was that would betray Him." "Is it I, Lord?" What terror would the answer of Jesus have for me: "Thou hast said it." That it may not be said to me, "Wash me yet more, O Lord, from my iniquity and cleanse me from my sin," (Ps. l. 4.) I will wash away my stains by penitential tears. Give me tears in abundance.

2. *The Last Supper.* "A certain man made a great supper." (Luke xiv. 16.) It is Thou, my Saviour. Thou hast made indeed a great supper to-day. *Great* because of Him who gives the supper: "Great and very praiseworthy is the Lord, and of His wisdom there is no number." It is a *great* supper because of the guests; Thou invit-

est all. "Come to me all," from the streets, from huts and palaces *Great*—because of what is given: in place of wine the blood—in place of bread the flesh of the God-Man. O sacred banquet, in which Christ Himself is taken.

3. *The Testament.* "This do for a commemoration of Me." In commemoration of the love of Jesus, who, when He always loved His own, loved them especially at the end. In commemoration of His death: "For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until He come. (I. Cor. xi. 26.) In commemoration of His doctrine: He seals what he has taught with the signature of His blood. In commemoration of His miracles: He confirms all His previous miracles by one that will remain till the end of the world—the first, the change of water into wine—by the last, the change of bread and wine into His body and blood. "He hath made a remembrance of his wonderful works." (Ps. cx. 4.)

4. *Easter Communion.* With desire I have desired to eat this pasch with you before I suffer. (Luke xxii. 15). His desire for union with us is so very great. Our desire for union with Him so little. Why this? Because He loves us with an infinite love, and love longs for union with the beloved. And we love so little. Increase in love, and your desire for communion will increase. Oh! my God, how many who call themselves Christians, show to-day that they are not. They lack faith—they lack charity. Hence so many sacrilegious or at least fruitless Easter Communions.

PÆNITENTIA SALUTARIS.

1. Loco pedum lotionis cibatio pauperis aut aliud opus misericordiæ.
 2. Visitatio sanctissimi Sacramenti in loco expositionis in gratiarum actionem pro institutione ejusdem.
 3. Assignatio legati ad pias causas vi testamenti mortis causa.
 4. Actus desiderii erga panem cœlestem.
 5. Pro clericis: Pange lingua gloriosi, vel: O salutaris hostia.
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GOOD FRIDAY.

Lesson. Exodus xii. 1-11.

AND the Lord said to Moses and Aaron in the land of Egypt:

2. This month shall be to you the beginning of months: it shall be the first in the months of the year.

3. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses.

4. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb.

5. And it shall be a lamb without blemish, a male, of one year: according to which rite also you shall take a kid.

6. And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening.

7. And they shall take of the blood thereof, and put it upon both the side-posts, and on the upper door-posts of the houses wherein they shall eat it.

8. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce.

9. You shall not eat thereof anything raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof.

10. Neither shall there remain anything of it until morning. If there be anything left, you shall burn it with fire.

11. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands; and you shall eat in haste: for it is the Phase (that is, the Passage) of the Lord.

Gospel. St. John xviii. 1-40; xix. 1-42.

1. When Jesus had said these things, he went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples.

2. Now Judas also, who betrayed him, knew the place: because Jesus had often resorted thither together with his disciples.

3. Judas, therefore, having received a band of men, and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

4. Jesus, therefore, knowing all things that were to come upon him, went forward, and said to them: Whom seek ye?

5. They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas, also, who betrayed him, stood with them.

6. As soon then as he had said to them: I am he, they went backward, and fell to the ground.

7. Again therefore he asked them: Whom seek ye? And they said: Jesus of Nazareth.

8. Jesus answered, I have told you that I am he: if, therefore, you seek me, let these go their way:

9. That the word might be fulfilled which he said. Of them whom thou hast given me, I have not lost any one.

10. Then Simon Peter, having a sword, drew it; and struck the servant of the high-priest; and cut off his right ear. And the name of the servant was Malchus.

11. Then Jesus said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?

12. Then the band, and the tribune, and the servants of the Jews, took Jesus, and bound him:

13. And they led him away to Annas first; for he was father-in-law to Caiphas, who was the high-priest of that year.

14. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people.

15. And Simon Peter followed Jesus; and so did another disciple. And that disciple was known to the high-priest, and went in with Jesus into the court of the high-priest.

16. But Peter stood at the door without. Then the other disciple, who was known to the high-priest, went out, and spoke to the portress, and brought in Peter.

17. And the maid that was portress said to Peter: Art not thou also one of this man's disciples? He saith: I am not.

18. Now the servants and officers stood at a fire of coals, because it was cold, and warmed themselves; and with them was Peter also standing, and warmed himself.

19. The high-priest then asked Jesus of his disciples, and of his doctrine.

20. Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort: and in private I have spoken nothing.

21. Why askest thou me? ask them who have heard what I have spoken to them: behold, they know what things I have said.

22. And when he had said these things, one of the officers standing by gave Jesus a blow, saying: Answerest thou the high-priest so?

23. Jesus answered him: If I have spoken ill, give testimony of the evil: but if well, why strikest thou me?

24. And Annas sent him bound to Caiphas the high-priest.

25. And Simon Peter was standing, and warming

himself. They said, therefore, to him. Art not thou also one of his disciples? He denied it, and said: I am not.

26. One of the servants of the high-priest, a kinsman to him whose ear Peter cut off, saith to him. Did not I see thee in the garden with him?

27. Then Peter again denied: and immediately the cock crew.

28. Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch.

29. Pilate, therefore, went out to them, and said. What accusation bring you against this man?

30. They answered, and said to him: If he were not a malafactor, we would not have delivered him up to thee.

31. Pilate then said to them. Take him you, and judge him according to your law. The Jews therefore said to him. It is not lawful for us to put any one to death.

32. That the word of Jesus might be fulfilled, which he said, signifying what death he should die.

33. Pilate, therefore, went into the hall again, and called Jesus, and said to him: Art thou the King of the Jews?

34. Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me?

35. Pilate answered. Am I a Jew? Thy nation and the chief priests have delivered thee up to me: what hast thou done?

36. Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence.

37. Pilate, therefore, said to him: Art thou a king, then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth: every one that is of the truth heareth my voice.

38. Pilate saith to him: What is truth? And when he had said this, he went forth again to the Jews, and saith to them. I find no cause in him.

39. But you have a custom that I should release one unto you at the pasch. will you, therefore, that I release unto you the king of the Jews?

40. Then they all cried again, saying: Not this man, but Barabbas. And Barabbas was a robber.

1. Then, therefore, Pilate took Jesus, and scourged him.

2. And the soldiers, plating a crown of thorns, put it upon his head: and about him they put a purple garment.

3. And they came to him, and said. Hail, king of the Jews: and they gave him blows.

4. Pilate, therefore, went forth again, and saith to them: Behold, I bring him forth to you, that you may know that I find no cause in him.

5. (So Jesus came forth, bearing the crown of thorns, and the purple garment.) And he saith to them: Behold the man.

6. When the chief priests, therefore, and the officers had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them. Take him you, and crucify him: for I find no cause in him.

7. The Jews answered him. We have a law; and according to the law he ought to die; because he made himself the Son of God.

8. When Pilate, therefore, had heard this saying, he feared the more.

9. And he entered into the hall again: and he said to Jesus: Whence art thou? But Jesus gave him no answer.

10. Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee?

11. Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee hath the greater sin.

12. And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend: for whosoever maketh himself a king, speaketh against Cæsar.

13. Now when Pilate had heard these words, he brought Jesus forth; and sat down in the judgment-

seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha.

14. And it was the parasceve of the pasch, about the sixth hour; and he saith to the Jews: Behold your king.

15. But they cried out. Away with him, away with him, crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered, We have no king but Cæsar.

16. Then, therefore, he delivered him to them to be crucified. And they took Jesus, and led him forth.

17. And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha.

18. Where they crucified him, and with him two others, one on each side, and Jesus in the midst.

19. And Pilate wrote a title also, and he put it upon the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20. This title, therefore, many of the Jews read, because the place where Jesus was crucified was near to the city, and it was written in Hebrew, in Greek, and in Latin.

21. Then the chief priests of the Jews said to Pilate: Write not, the king of Jews; but that he said, I am the king of the Jews.

22. Pilate answered: What I have written, I have written.

23. Then the soldiers, when they had crucified him, took his garments (and they made four parts, to every soldier a part), and also his coat. Now the coat was without seam, woven from the top throughout.

24. They said then one to another: Let us not cut it; but let us cast lots for it whose it shall be; that the Scripture might be fulfilled, saying: They have parted my garments among them; and upon my vesture they have cast lot. And the soldiers, indeed, did these things.

25. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene.

26. When Jesus, therefore, saw his mother and the

disciple standing, whom he loved, he saith to his mother: Woman, behold thy son.

27. After that he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own.

28. Afterwards Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst.

29. Now there was a vessel set there, full of vinegar. And they, putting a sponge full of vinegar about hyssop, offered it to his mouth.

30. When Jesus, therefore, had taken the vinegar, he said: It is consummated. And bowing his head, he gave up the ghost.

31. Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the Sabbath day (for that was a great Sabbath day), besought Pilate that their legs might be broken, and that they might be taken away.

32. The soldiers, therefore, came: and they broke the legs of the first, and of the other that was crucified with him.

33. But when they came to Jesus, and saw that he was already dead, they did not break his legs.

34. But one of the soldiers opened his side with a spear, and immediately there came out blood and water.

35. And he that saw it, gave testimony: and his testimony is true. And he knoweth that he saith true; that you also may believe.

36. For these things were done, that the Scripture might be fulfilled: You shall not break a bone of him.

37. And again another Scripture saith: They shall look on him whom they pierced.

38. And after these things Joseph of Arimathea (because he was a disciple of Jesus, but in private, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate permitted him. He came, therefore, and took away the body of Jesus.

39. And Nicodemus also came: he who at first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pounds.

40. They took, therefore, the body of Jesus, and bound it in linen cloths with the spices, as it is the custom with the Jews to bury.

41. And there was, in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man had yet been laid.

42. There, therefore, by reason of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

1. *At the death of Jesus all nature mourned; the sun was darkened, the earth trembled, the rocks were rent, and the graves of the dead were opened.* Dionysius the Areopagite, having noticed on the day on which Christ was crucified that the sun was eclipsed out of the regular course, exclaimed: Either the God of nature is suffering, or the universe is on the point of dissolution. The first was true, the second will be true. What will our feelings be when the Son of Man shall appear in the clouds? Let us forestall this day. If the death of Jesus causes all nature to mourn, shall it not move man, for whose sake He dies?

2. *"Let us also go that we may die with Him."* (John ii. 16.) Thus Thomas said, when he heard Jesus say: Lazarus is dead. So should we also say to-day when we hear that Jesus is dead. Yes, we will die with Him, that we may live with Him. We will nail our inordinate inclinations to the Cross and crucify sin in us. Crucify, crucify! O man, the concupiscence of the eyes, the concupiscence of the flesh and the pride of life, crucify thy self-love, thy sensuality, thy sloth, rest not till the old man in you is dead, and a new spiritual man lives in you.

3. *"He was wounded for our iniquities."* (Is.

liii. 5.) What are these wounds in the midst of His hands? With these I was wounded in the house of them that loved me (Zach. xiii. 6), that is, *out of love* I received these wounds, *for those* whom I loved, and that they may love me. How grievous must be the wounds of my soul, since, in order to heal them, my Lord and my God has been wounded. Let us hide within these most sacred wounds. It is the safest asylum for sinners; for the wounds of Jesus are full of mercy, sweetness, and love.

4. This day proclaims to us louder than any other, what Origen once said to his hearers: You behold your crucified God, and sin! How can you sin, when you know that sin nailed Jesus to the Cross? How can you sin, when you see how much He against whom you sin has loved you? How can you sin, when you believe that the justice of God has punished even in His Son the sins of man, which He had taken upon Himself? Bewail your sins at the foot of the Cross and say with Catherine of Genoa: No more sin, no more sin, O my love.

PENITENTIA SALUTARIS.

1. Lectio Passionis Domini secundum Joannem.
2. Litaniae de Passione.
3. Publica adoratio S. Crucis et deosculatio sanctorum vulnerum cum verbis Leonardi a Porto Mauritio: O mi Jesu, misericordia!
4. Via sanctæ Crucis cum detestatione peccati.
5. Visitatio sepulchri Domini devota.
6. Pro clericis: Stabat Mater.

HOLY SATURDAY.

Epistle. Colossians iii. 1-4.

THEREFORE, if you be risen with Christ, seek the things that are above. where Christ is sitting at the right hand of God:

2. Mind the things that are above, not the things that are on the earth.

3. For you are dead: and your life is hidden with Christ in God.

4. When Christ shall appear, who is your life, then shall you also appear with him in glory.

Gospel. St. Matthew xxviii. 1-7.

1. And in the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2. And, behold, there was a great earthquake. For an angel of the Lord descended from heaven; and coming, rolled back the stone, and sat upon it.

3. And his countenance was as lightning, and his raiment as snow.

4. And for fear of him, the guards were struck with terror, and became as dead men.

5. And the angel, answering, said to the women: Fear not you: for I know that you seek Jesus who was crucified.

6. He is not here; for he has risen, as he said. Come and see the place where the Lord was laid.

7. And, going quickly, tell ye his disciples that he is risen: and, behold, he will go before you into Galilee: there you shall see him. Lo, I have foretold it to you.

1. *Joseph of Arimathea begged the body of Jesus.* (Luke xxiii. 52.) Joseph of Nazareth showed the body of Christ the first honor, Joseph of Arimathea showed Him the last honor. One helped to nurture Him, the other to bury Him.

2. What honor have you shown to this sacred

body? Beg and receive thou also the body of Jesus, and bury it in thy heart by a worthy Communion and a fervent veneration of the Most Holy Sacrament. And since Jesus looks upon what you do to the least of His brethren as done to Himself, provide for the temporal necessities of the poor, by doing corporal works of mercy.

3. *He buried Him in a new monument.* The grave in which Jesus was laid was cut out of a rock, and it was a new grave in which no one had yet been laid. A wholesome hint to us how the heart should be qualified which receives the body of Christ. This rock—hard-hearted sins—must be cut out, must be opened. Christ must find there no other body, nothing of the old stench of sin; it must be entirely new, and if it be not so (free from every grievous sin), it must be renewed and every sin removed by true repentance. Is it so?

4. The body of the Lord was embalmed, and wrapped in clean linen. Behold, for the worthy reception of the body of Jesus, it is not enough that the heart be purified from all sin: it must also be adorned with virtues. These are the spices and clean linen which we are to use at the burial of the sacred body. Let us be in every place the good odor of Christ, that our light may so shine before men, that they may see our good works, and glorify the Father who is in heaven, and His only-begotten Son, who died for us, and was buried.

5. His sepulchre shall be glorious. (Is. xi. 10.) The sepulchre of Jesus was glorious, for glorious is the death of Christ through His glorious resur-

rection. Will my grave be glorious? My God! when we pass through the cemetery we see many beautifully adorned graves, expensive tombstones, but how few among them are glorious sepulchres. It is vanity that erects precious and expensive tombstones—who are those who lie beneath? where are their souls? How many will arise out of their beautifully adorned graves and cry out: Ye, mountains, fall upon us. Only he who lives and dies with Christ has a glorious sepulchre—Lord Jesus, by Thy grace, grant the such a glorious sepulchre.

PŒNITENTIA SALUTARIS.

1. Opus corporale misericordiæ.
 2. Visitatio sepulchri Domini.
 3. Visitatio cœmeterii.
 4. Memoria novissimorum.
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EASTER SUNDAY.

Epistle. I. Corinthians v. 7, 8.

PURGE out the old leaven, that you may be a new mass, as you are unleavened. For Christ, our pasch, is sacrificed.

8. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with unleavened bread of sincerity and truth.

Gospel. St. Mark xvi. 1-7.

1. Mary Magdalene, and Mary the mother of James, and Salome bought sweet spices, that coming they might anoint Jesus.

2. And very early in the morning the first day of

the week, they come to the sepulchre, the sun being now risen.

3 And they said one to another: Who shall roll us back the stone from the door of the sepulchre?

4 And looking, they saw the stone rolled back. For it was very great.

5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe; and they were astonished.

6. And he saith to them: Be not affrighted; you seek Jesus of Nazareth, who was crucified: he is risen; he is not here; behold the place where they laid him.

7 But go tell his disciples, and Peter, that he goeth before you into Galilee: there you shall see him, as he told you.

1. *Christ is risen as He said.* (Matt. xxviii. 6.) The resurrection of Jesus imprints an indelible seal upon all His doctrines and miracles. If He had not risen, what should we think of His words? His doctrine would be a human doctrine, not the word of God. If He had not risen, what should we think of His miracles? They would be looked upon as the works of a magician or juggler, and not as the works of omnipotence. This day, then, *faith* celebrates its triumph. "I know whom I have believed." "To whom shall we go, O Lord? Thou hast the words of eternal life."

2. *I know that my Redeemer liveth, and in the last day I shall rise out of the earth, I myself, and not another.* This hope is laid up in my bosom. (Job xix. 25-27.) The resurrection of Christ is the surest pledge of ours. "If Christ be not risen again, then is our preaching vain." (I. Cor. xv. 14.) Our hope of a better life has been vain. Now he is risen again, hence I may hope that I

also shall rise again. Knowing that He who raised up Jesus will raise up us also with Jesus (II Cor. iv. 14). Thus *hope* to-day celebrates its triumph.

3. *Rabboni*. How happy Mary Magdalene feels to-day at the feet of her risen Jesus! How zealous she shows herself to announce His resurrection to His disciples? Thus the resurrection of Jesus is the strongest motive of the love of God and our neighbor. If we love Jesus truly, shall we not rejoice at His resurrection as much as we lament His death? And if we think: Christ is risen for all as He died for all, shall not His resurrection be a motive to love our neighbor as is His death? Thus *charity* to-day celebrates its triumph.

4. *Christ is risen*. O death! where is thy sting? O grave! where is thy victory? What consolation for all suffering and dying is the resurrection of Jesus—what motive for patience! Every Good Friday is followed by Easter—every woe by a Halleluja. Let my life, therefore, pass away in pains and my years in sighs. Let this mortal body perish: it shall rise again glorified and immortal, provided it remain united with the body of Christ in faith, hope, and charity, and we follow the admonition of the Apostle: If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God: mind the things that are above, not the things that are on the earth. (Col. iii. 1, 2.)

POENITENTIA SALUTARIS.

1. Preces in gratiarum actionem pro resurrec-

tionem Domini N. J. Christi et ad impetrandam pro nobis gratiam gloriosæ resurrectionis.

2. Actus theologici coram imagine Jesu Christi a mortuis resuscitati.

3. Quinque Ave cum insertione mysteriorum gloriæ D. N.

4. Pro clericis: Ps. cvi., Confitemini, et hymnus, Te Deum laudamus.

EASTER MONDAY.

Lesson. Acts x. 37-43.

YOU know the word which hath been published through all Judea: for it began from Galilee, after the baptism which John preached,

38. Jesus of Nazareth: how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him.

39. And we are witnesses of all things which he did in the land of the Jews and in Jerusalem, whom they killed, hanging him upon a tree.

40. Him God raised up the third day, and gave him to be made manifest,

41. Not to all the people, but to witnesses preordained of God, even to us, who ate and drank with him after he arose again from the dead.

42. And he commanded us to preach to the people, and to testify that it is he who hath been appointed by God to be the judge of the living and of the dead.

43. To him all the prophets give testimony, that through his name all receive remission of sins, who believe in him.

Gospel. St. Luke xxiv. 13-35.

13. And behold, two of them went that same day to a town which was sixty furlongs from Jerusalem, named Emmaus.

14. And they talked together of all these things which had happened;

15. And it came to pass, that, while they talked and reasoned with one another, Jesus himself also drew near, and went with them.

16. But their eyes were held, that they should not know him.

17. And he said to them: What are these discourses that you hold one with another as you walk, and are sad?

18. And the one, whose name was Cleophas, answering, said to him: Art thou alone a stranger in Jerusalem, and hast not known the things that have been done there in these days?

19. And he said to them: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word, before God and all the people;

20. And how our chief priests and rulers delivered him to be condemned to death, and crucified him.

21. But we hoped that it was he who should have redeemed Israel: and now, besides all this, to-day is the third day since these things were done.

22. Yea, and certain women also of our company affrighted us, who before it was light were at the sepulchre:

23. And, not finding his body, came, saying that they had also seen a vision of angels, who say that he is alive.

24. And some of our people went to the sepulchre; and found it so as the women had said: but him they found not.

25. Then he said to them: O foolish, and slow of heart to believe in all the things which the prophets have spoken!

26. Ought not Christ to have suffered these things, and so to enter into his glory?

27. And beginning from Moses, and all the prophets, he expounded to them, in all the Scriptures, the things that were concerning him.

28. And they drew nigh to the town whither they were going: and he made as though he would go farther.

29. But they constrained him, saying: Stay with

us, because it is towards evening; and the day is now far spent. And he went in with them.

30. And it came to pass, whilst he was at table with them, he took bread, and blessed, and brake, and gave to them.

31. And their eyes were opened; and they knew him: and he vanished out of their sight.

32. And they said one to the other: Was not our heart burning within us, whilst he was speaking in the way, and opened to us the Scriptures?

33. And they rose up at the same hour, and went back to Jerusalem: and they found the eleven gathered together, and those that were with them,

34. Saying: The Lord is risen indeed, and hath appeared to Simon.

35. And they told what things were done in the way; and how they knew him in the breaking of bread.

1. "*What are these discourses which you hold one with another?*" Thus Jesus asked two of His disciples to-day on their way to Emmaus. He also accompanies us on all our ways invisibly, but as God everywhere present. Let us, therefore, say nothing unworthy of the presence of Jesus. Oh! how often could the question be asked: What are these discourses? Irreligious discourses against faith—against the Church—against the saints—against the ministers of the Church—against its ceremonies. Immodest discourses against chastity. Uncharitable discourses against our neighbors. Proud and foolish discourses against the Divine Providence. Contemptuous discourses against temporal and spiritual authorities.

2. "*Ought not Christ to have suffered these things, and so to enter into His glory?*" These words ought to be a consolation to us in all the difficulties and perplexities of life. It must be so. From suffer-

ing the way leads to joy, from Mount Calvary to Mount Thabor, from the Cross to the crown. This is the law which God has made for all mankind, for all the children of Adam: even His own Son, as Son of Man, was not exempt from it. He spared not even His own Son. (Rom. viii. 32.) Jesus cheerfully submitted to this law. Let us do the same. Let us sigh after and long for the glory of the risen Christ. Yes, but let us remember what He suffered. If we suffer with Him, we shall be glorified with Him.

3. *Stay with us*, because it is towards evening, and the day is now far spent. On three occasions we should make use of these words.

a. *At our night prayers.* Night is the time man's enemy sleeps not; we need protection. Seek it with Jesus and pray: "Stay with me, O Lord."

b. *At Communion.* We must not be satisfied to receive Jesus; we must try to make Him remain with us, we must pray: "Stay with me, O Lord."

c. *At the hour of death.* When the day of our life declineth and the night cometh, when no man can work, then it is particularly necessary to pray: "Stay with me, O Lord." But mark the words: "they constrained Him." They did a holy violence to Him.

4. *"The Lord is truly risen."* If He were risen only to die again, His resurrection would have been no true resurrection. The same may be said of our resurrection. If we are really risen from the death of sin to the life of grace, we must be faithful to our resolutions: we must avoid mortal

sins above every other evil; we must avoid the occasions of sin, which destroy the life of the soul, and draw us into the former grave of sin. Oh! live not after Easter as you lived before Easter, return not with the swine to the old mire, with the dog to the vomit, nor crucify Christ anew—lest your latter state become worse than the former. (II. Pet. ii. 20.)

PŒNITENTIA SALUTARIS.

1. Peregrinatio sacra vel visitatio ecclesiæ in memoriam discipulorum versus Emmaus peregrinantium.

2. Silentium per aliquod tempus.

3. Hospitatio peregrini vel refectio pauperis.

4. Preces ad impetrandam gratiam S. Viatici et felicitis mortis.

5. Pro clericis: Preces commendationis animæ.

EASTER TUESDAY.

Lesson. Acts xiii. 26–33.

MEN, brethren, sons of the race of Abraham, and whosoever among you fear God, to you the word of this salvation is sent.

27. For they who inhabited Jerusalem, and the rulers thereof, not knowing him, nor the voices of the prophets, which are read every Sabbath, judging him, have fulfilled them.

28. And finding no cause of death in him, they petitioned of Pilate that they might put him to death.

29. And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre.

30. But God raised him up from the dead the third day: who was seen for many days by those,

31. Who went up together with him from Galilee to Jerusalem: who to this present time are witnesses of him to the people.

32. And we declare to you that the promise which was made to our fathers,

33. This same hath God fulfilled to our children, raising up Jesus again.

Gospel. St. Luke xxiv. 36-47.

36. Jesus stood in the midst of them, and saith to them: Peace be to you; it is I, fear not.

37. But they being troubled and affrighted, supposed that they saw a spirit.

38. And he said to them: Why are you troubled, and why do thoughts arise in your hearts?

39. See my hands and my feet, that it is I myself: feel, and see: for a spirit hath not flesh and bones, as you see me to have.

40. And when he had said this, he showed them his hands and his feet.

41. But while they yet believed not, and wondered for joy, he said: Have you here anything to eat?

42. And they offered him a piece of a broiled fish, and a honeycomb.

43. And when he had eaten before them, taking the remains, he gave to them.

44. And he said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45. Then he opened their understanding, that they might understand the Scriptures.

46. And he said to them: Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead the third day:

47. And that penance and remission of sins should be preached in his name among all nations.

1. Jesus stood in the midst of His disciples and said: "*It is I; fear not!*" What a consolation for the just. Jesus is in the midst of them: what shall

they fear? "If God be for us, who is against us?" (Rom. viii. 31.) For this reason the Church in all her prayers, especially those of the Mass, reminds the faithful so often of the presence of Jesus. "The Lord be with you, and with thy spirit." If the Lord our God be not with us, and within us, then we have to fear everything for time and eternity.

2. "*Peace be to you.*" If God be our enemy, woe to us. What makes us enemies of God? Nothing else than sin. Away, then, with sin. *Peace with God.* Is there anything better or more precious than peace? *Peace with men.* Behold, how good and pleasant it is for brethren to dwell together in unity. (Ps. cxxxii. 1.) What disturbs this peace? Sin. Away, then, with sin. *Peace with ourselves.* A secure mind is a continual feast. (Prov. xv. 15.) A clear conscience is great wealth. (St. Bern.) If we have peace within ourselves we are extremely happy. What destroys this interior peace? Nothing but sin. Away, then, with sin—then, and not until then, we shall have peace.

3. "*Behold My hands and My feet, touch, and see.*" Jesus said to His disciples and to us: Feel, and see, the God-Man Jesus Christ. See the print of the nails in His hands and feet, and put your hand into His pierced side. See, believe, hope, and love. *Believe* in the risen Christ. After such evident proofs how can you doubt? *Hope* in the risen Christ. By the wounds of His body He heals the wounds of your soul. *Love* the risen Christ. What more could He do for you than He has done. Love

begets love. Love demands love. If you desire to be loved, love. (Seneca.) Love, and you will be loved by Jesus,—oh! what bliss!

4. *Then He opened their understanding, that they might understand the Scriptures.* The Sacred Scriptures are a book sealed with seven seals, and no professor of exegesis is able to open a single seal. The Lord Himself is the best interpreter. If we wish to understand the Sacred Scriptures, let us have recourse to Him, and ask Him to open our understanding that we may understand the Scriptures; otherwise, studying the Sacred Scriptures is a useless study, a dry work, a food of vanity. The letter kills, it is the spirit that vivifies.

PCENITENTIA SALUTARIS.

1. Actus theologici fidei, spei, et caritatis.
2. Actus caritatis erga inimicos.
3. Refectio pauperis vel peregrinantis.
4. Pro clericis: Invocatio S. Spiritus ante lectionem S. Scripturæ.

LOW SUNDAY.

Epistle. I. St. John v. 4-10.

FOR whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith.

5. Who is he that overcometh the world, but he that believeth that Jesus is the son of God?

6. This is he that came by water and blood, Jesus Christ; not in water only, but in water and blood. And it is the Spirit that testifieth, that Christ is the truth.

7. For there are three that give testimony in heaven; the Father, the Word, and the Holy Ghost: and these three are one.

8. And there are three that give testimony on earth; the spirit, the water, and the blood: and these three are one.

9. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God, which is greater, because he hath testified of his Son.

10. He that believeth in the Son of God hath the testimony of God in himself.

Gospel. St. John xx. 19-31.

19. Now when it was late that same day, being the first day of the week, and the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came, and stood in the midst, and said to them: Peace be to you.

20. And when he had said this, he showed them his hands and his side. The disciples, therefore, were glad when they saw the Lord.

21. And he said to them again: Peace be to you. As the Father hath sent me, I also send you.

22. When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost:

23. Whose sins you shall forgive, they are forgiven them; and whose you shall retain, they are retained.

24. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.

25. The other disciples, therefore, said to him: We have seen the Lord. But he said to them: Unless I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

26. And after eight days, his disciples were again within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst; and said. Peace be to you.

27. Then he saith to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side: and be not incredulous, but faithful.

28. Thomas answered, and said to him: My Lord, and my God.

29. Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.

30. Many other signs also did Jesus in the sight of his disciples, which are not written in this book.

31. But these are written, that you may believe that Jesus is the Christ, the Son of God: and that believing, you may have life in his name.

1. This Sunday is sometimes called "white Sunday," because the baptized laid off the white garments which they wore since baptism. Hence, the Graduale of the Mass begins: Quasi modo geniti infantes. Oh! that we also were of the number of those who have not stained the white robe of innocence given us in baptism, but alas! how many stains from youth to mature age, how many sins. But let us not lose confidence in God's mercy, let us have recourse to Jesus—His precious blood, to which we must bring an humble and contrite heart, will cleanse us from every stain of sin.

2. *The doors being closed, Jesus entered where the Apostles were gathered together.* You cannot exclude God by bolts and locks. He is in the room which we close, he is in the corner into which we creep. He is everywhere present. Let us place ourselves repeatedly in the presence of God. He sees us everywhere; if we are afraid of the eye of man, why not of the eye of God? Let us never do anything in solitude that we would avoid in the presence of others, for although no man sees us, God sees us. If we fear the presence of others, when sinning, how much more should we fear the presence of God.

3. *The incredulous Thomas,—cause of his incredulity.* He, probably by his own fault, had neglected the opportunity when Jesus appeared the first time, of being present with the other Apostles. In like manner the neglect of the public worship of God, where the word of God is preached, is the cause of growing infidelity. Unless I touch the body I will not believe. Is the testimony of witnesses not to be believed? Everything is not subject to our senses. Be not incredulous, but faithful. With what tenderness and love does Jesus heal the wounds of His incredulous disciple!

4. *“Blessed are they that have not seen, and have believed.”* We are those blessed. We have not seen the Lord Jesus, and yet we believe in Him as firmly as if we had seen Him. We see in the Blessed Sacrament only the appearance of bread and wine, and yet we believe that under those appearances of bread and wine there is the true body and blood, soul and divinity of Jesus Christ. How blessed does this faith make us even in this world, and how happy will it make us in the other, where we shall see the Lord face to face! If ever we are tempted to unbelief, let us with Thomas say to Christ: My Lord, and my God.

PŒNITENTIA SALUTARIS.

1. Renovatio votorum baptismi, si fieri possit in facie fontis baptismalis.

2. Gratiarum actio pro dono baptismatis et preces in honorem S. patroni, cujus nomen gerimus—cum proposito imitationis virtutum ipsius

3. **Symbolum Apostolicum,**
 4. **In honorem vulnerum quinque Pater cum totidem Gloria Patri.**
 5. **Pro clericis: Symbolum Athanasii.**
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SECOND SUNDAY AFTER EASTER.

Epistle. I. St. Peter ii. 21-25.

FOR unto this you have been called: because Christ also suffered for us, leaving you an example, that you should follow his steps,

22. Who did no sin, neither was guile found in his mouth;

23. Who, when he was reviled, did not revile: when he suffered, he threatened not; but delivered himself to him that judged him unjustly.

24. Who his own self bore our sins in his body upon the tree; that we, being dead to sins, should live to justice; by whose stripes you were healed.

25. For you were as sheep going astray. but you are now converted to the pastor and bishop of your souls.

Gospel. St. John x. 11-16.

11. I am the good shepherd. The good shepherd giveth his life for his sheep:

12. But the hireling, and he that is not the shepherd, whose own sheep they are not, seeth the wolf coming, and leaveth the sheep and fieth: and the wolf snatcheth and scattereth the sheep.

13. And the hireling fieth, because he is a hireling: and he hath no care for the sheep.

14. I am the good shepherd; and I know mine, and mine know me;

15. As the Father knoweth me, and I know the Father: and I lay down my life for my sheep.

16. And other sheep I have, that are not of this fold: them also I must bring; and they shall hear my voice: and there shall be made one fold and one shepherd.

1. *Jesus is our good Shepherd*—are we His good sheep? He know us—do we know Him? Or can He also say of us what He said of His disciples: Have I been so long a time with you, and have you not known me? (John xiv. 9.) If we knew Him well, how firm would be our faith in His word, how sure our hope in His help, and how cordial our love towards Him? But because we do not know this good Shepherd, we are weak in faith, wavering in hope, and cold in love.

2. The hireling cares only for his wages, and his life—for the sheep he cares not, he flieth, and leaveth the sheep when he sees the wolf coming. Such is our love for God. Pure love is not mercenary, says St. Bernard. It gives everything, sacrifices everything, even itself, in order to please God. How rare is this pure love! We are generally but hirelings serving for wages, and on account of temporal wages. All seek what is their own, not what is Christ's.

3. *"I know my sheep, and my sheep know me."* Yes, God knows our interior and exterior, He knows all our necessities, frailties, and sins. How much is said in these few words, what a consolation for the poor, the sorely tempted, and the fallen! for the erring and the lost sheep. But do we also know our Good Shepherd? Do we know His power, His wisdom, His love, His infinite perfections? Oh! that we might thoroughly know Him, and daily grow in this knowledge of Him. Oh, that I knew myself, that I knew Thee! (St. Aug.)

4. *"The wolf catcheth and scattereth the sheep."*

This wolf first is Satan. He goes about, seeking whom he may devour. (I. Pet. v. 8.) It is not necessary that we go to meet him, no, he seeks us. Let us flee from him, and to escape him let us firmly cling to our Good Shepherd. He who separates himself from Him rushes into the jaws of the wolf. Secondly, this wolf is our passions. They rob us of our understanding, will, memory, conscience, of the grace of God, our temporal and eternal happiness. Resist in the beginning; it is too late to prepare medicine, when the evil through long delay has gained strength.

PENITENTIA SALUTARIS.

1. Actus fidei, spei, et caritatis coram imagine boni Pastoris Jesu Christi.
 2. Oratio pro Papa et episcopo.
 3. Auditio Missæ in refrigerium fidelium defunctorum in purgatorio.
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THIRD SUNDAY AFTER EASTER.

Epistle. I. St. Peter ii. 11-18.

DEARLY beloved, I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul,

12. Having your conversation good among the Gentiles; that whereas they speak against you as evil-doers, considering you by your good works, they may glorify God in the day of visitation.

13. Be ye subject, therefore, to every human creature, for God's sake; whether it be to the king, as excelling;

14. Or to governors, as sent by him for the punishment of evil-doers, and for the praise of the good:

15. For so is the will of God, that by doing well, you may silence the ignorance of foolish men:

16. As free, and not as making liberty a cloak of malice, but as the servants of God.

17. Honor all men. love the brotherhood: fear God: honor the king:

18. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

Gospel. St. John xvi. 16-22.

16. A little while, and you shall not see me: and again a little while, and you shall see me: because I go to the Father.

17. Then some of his disciples said one to another: What is this that he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me: and because I go to the Father?

18. They said, therefore: What is this that he saith, A little while? we know not what he speaketh.

19. And Jesus knew that they were desirous to ask him: and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me: and again a little while, and you shall see me.

20. Amen, amen, I say to you, that you shall lament and weep; but the world shall rejoice: and you shall be sorrowful; but your sorrow shall be turned into joy.

21. A woman, when she is in labor, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world.

22. So also you now, indeed, have sorrow, but I will see you again, and your heart shall rejoice: and your joy no man shall take from you.

1. "*A little while, and you shall not see Me.*" Every one of us can and must say so of himself. How soon may we have to depart hence? "What is your

life? It is a vapor which appears for a little while, and afterwards shall vanish away." (St. James iv. 15.) "The days of man are short, and the number of his months is with Thee." (Job xiv. 5.) We are dying. A little while, and man is seen no more, and nothing of him is seen but his remains, and the grave covers even these out of sight. And with the tenacity of despair we cling to a thing that passes away so soon; how foolish!

2. "*A little while, and you shall see Me.*" Yes, we shall see Him again, the Son of Man and the Son of God, and He shall see us again. Where? In heaven or in hell? He shall see us again, and we shall see Him again, but *how*? With joy or with terror? That depends on us. As we live so we shall die, and as we die so we will go—up or down, to the right or to the left. Strive, then, to live in such a way, that the meeting in the other world may be a joyful one.

3. "*I go to the Father,*" says Jesus. Oh! that we also could say at our departure from this world, I go to the Father, I go to my home. Father, into thy hands I commend my spirit. (Luke xxiii. 46.) That we may also be able to say so, we must prove ourselves, here on earth, to be good children of our Father in heaven, that hereafter He may recognize us as His children, and not say: Depart from Me, I know you not. You are not My children, but children of the world, children of the flesh, children of the devil. You are of your father, the devil. (John viii. 44.)

4. "*You shall indeed have sorrow, but your sorrow*

shall be turned into joy, and your joy no man shall take from you. Herein consists the consolation of a Christian in all his sufferings and tribulations. A woman, when she is in labor, hath sorrow, because her hour is come; but when she hath brought forth her child, she remembers no more the anguish, for joy that a man is born into the world. Oh! how cheerfully and patiently would we bear everything that happens here below, if we would always reflect that these moments of woe will be succeeded by an eternity of joy, which no man can take from us!

PŒNITENTIA SALUTARIS.

1. Memoria novissimorum.
2. Visitatio cœmeterii et oratio pro defunctis, præsertim consanguineis et amicis.
3. Aspectus cœli cum verbis St. Francisci Xaverii: O quam sordet mihi terra, cum cœlum aspicio.
4. Pro clericis: Ps. lxxxiii, Quam dilecta tabernacula, aut: Dies iræ.

FOURTH SUNDAY AFTER EASTER.

Epistle. St. James i. 17-21.

EVERY best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of vicissitude.

18. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures.

19. You know, my dearest brethren: and let every man be swift to hear, but slow to speak, and slow to anger.

20. For the anger of man worketh not the justice of God.

21. Wherefore, casting away all uncleanness, and abundance of malice, with meekness receive the ingrafted word, which is able to save your souls.

Gospel. St. John xvi. 5-14.

5. But I told you not these things from the beginning, because I was with you. and now I go to him that sent me: and none of you asketh me: Whither goest thou?

6. But because I have spoken these things to you, sorrow hath filled your heart.

7. But I tell you the truth: it is expedient for you that I go: for if I go not, the Paraclete will not come to you, but if I go, I will send him to you.

8. And when he shall come, he will convince the world of sin, and of justice, and of judgment.

9. Of sin indeed, because they have not believed in me.

10. And of justice; because I go to the Father, and you shall see me no longer.

11. And of judgment, because the prince of this world is already judged.

12. I have yet many things to say to you: but you cannot bear them now.

13. But when he, the Spirit of truth, shall come, he will teach you all truth; for he shall not speak of himself: but what things soever he shall hear, he shall speak: and the things that are to come, he will show you.

14. He shall glorify me; because he shall receive of mine, and will declare it to you.

1. "*It is expedient for you that I go.*" How often is that for us the greatest blessing, which we consider the greatest misfortune. Let us then not grieve immoderately if God take from us what is nearest and dearest to us—parents, children, wife, husband, friends, and relations. It is certainly

expedient for us, that they should go from us. If sometimes God deprive us of consolation, or seem to have abandoned us, it is certainly for our good, because otherwise He would not do it, for God does all things well.

2. "*I tell you the truth.*" How rare is this virtue among men! One speaks untruly to the other, and why? Because it is known that he fears the truth. Truth begets hatred. But this must not lead us astray; let us love the truth above all things, then we shall not get angry when others tell us the truth, let it be ever so bitter—then we shall also have courage to tell the truth to others, when duty obliges—they may like it or not. But although prudence sometimes forbids us to say what is true, we are not allowed under any circumstance to say what is untrue. We must speak only what is true, but we need not say everything that is true, nor everything we know. If talk is silver, silence is gold.

3. "*I go to Him who has sent Me.*" Jesus alone, properly speaking, could say that. Sent by the Father, He returned to the Father. But in a certain sense every man can say the same. Are we not all sent by God upon earth, to finish the day's work which He has enjoined on us? And when we die, do we not all return to Him who has sent us. But how different is this going! If an ambassador does not act rightly at a certain court, to which he is accredited, he is recalled to render an account, and woe to him if he be found guilty. In like manner we must one day render an account

of our thoughts, words, and deeds—as ambassadors of God—woe to us, if we have neglected our duties.

4. With a triple judgment the Lord threatens the children of the world, on account of sin—of justice—of judgment. That we may be able to stand the test before Him, let us above all things fear *sin*. Let us fear the divine *justice*, that we may not sin, and after having sinned, let us fear *judgment*. The prince of this world is already judged, says Jesus; he lies bound with eternal chains in hell. Enlist not again under his banners; become no more his slave. Let us not love the world nor what is in the world. Let us be our own rigorous judge here, and God will be our gracious judge hereafter.

PENITENTIA SALUTARIS.

1. Aliquot Pater pro impetranda gratia patientiæ in adversis cum ruminatione petitionis: Fiat voluntas tua.

2. In odium mendacii silentium per aliquod tempus.

3. Commemoratio judicii extremi cum contritione de peccatis coram imagine Christi.

FIFTH SUNDAY AFTER EASTER.

Epistle. St. James i. 22-27.

BUT be ye doers of the word, and not hearers only, deceiving your own selves.

23. For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his natural countenance in a glass:

24. For he beheld himself, and went his way, and presently forgot what manner of man he was.

25. But he that hath looked into the perfect law of liberty, and hath continued in it, not becoming a forgetful hearer, but a doer of the work; this man shall be blessed in his deed.

26. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain.

27. Religion pure and unspotted with God and the Father is this: To visit the fatherless and widows in their tribulation, and to keep one's self undefiled from this world.

Gospel. St. John xvi. 22-30.

22. So also you now, indeed, have sorrow, but I will see you again, and your heart shall rejoice: and your joy no man shall take from you.

23. And in that day you shall not ask me anything. Amen, amen I say to you: If you ask the Father anything in my name he will give it you.

24. Hitherto you have not asked anything in my name. Ask, and you shall receive; that your joy may be full.

25. These things have I spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father.

26. In that day you shall ask in my name: and I say not to you, that I will ask the Father for you:

27. For the Father himself loveth you: because you have loved me, and have believed that I came forth from God.

28. I came forth from the Father, and am come

into the world: again I leave the world, and I go to the Father.

29. His disciples say to him: Behold, now thou speakest plainly, and speakest no proverb.

30. Now we know that thou knowest all things, and that for thee it is not needful that any man ask thee: in this we believe that thou camest forth from God.

1. "*Ask and it shall be given you.*" Who says this? The Almighty, who can give whatever He will—the infinitely good God, who will give all He can, and the only condition is that we ask Him. Great men wish to be asked for favors, and the highest Lord too—the Lord of lords. God deals with us as we do with beggars. He sees our necessities, but if we are too proud or indolent to ask Him to help us, He passes us by and gives us nothing.

2. "*The Father Himself loves you; because you have loved Me.*" Such is a father's heart, it cannot be won easier than by loving his child—his other self. Behold here the means to obtain the love of the heavenly Father, and with it all things else conducive to our salvation. Love his only-begotten Son—love Jesus—love His adopted children—all men upon earth—then the Father of Jesus Christ and the common Father of men will also love you, and if He loves you, what can be wanting to you?

3. "*Amen, amen, I say to you, if you ask the Father anything in My name, He will give it to you.*" Behold here the reason why the Father does not give us many a thing that we would wish. Either we do not ask for it—or we ask not in the name of

Jesus, not through His merits—we ourselves can merit nothing,—not according to the will of Jesus, because we ask for things for which He will not ask His Father for us. He wishes us to be solicitous only for one thing: “Thy will be done on earth as it is in heaven,” but we pray: Our will be done on earth and in heaven. Do you call that asking in His name?

4. *“I came forth from the Father, and am come into the world; again: I leave the world, and go to the Father.”* Behold the life of the Son of God—to come forth from the Father, to return to the Father—to come into the world and to leave the world. And is this not the short biography of man. He comes and goes, he has scarcely looked around a little in the world when he is told: Depart from the world, O man! What does it matter if we can say with Jesus: I return to the Father, He will receive me kindly. Then, only then, our joy shall be perfect.

PŒNITENTIA SALUTARIS.

- 1 Interesse processioni in feriis rogationum.
2. Actus abstinentiæ.
3. Litanïe omnium Sanctorum.
4. Preces pro omnibus fidelibus Christianis—singulis feriis rogationum coram Sanctissimo.
- 5 Meditatio de septem petitionibus orationis Dominicæ.

ASCENSION.

Lesson. Acts i. 1-11.

THE former treatise I have made, O Theophilus, of all things which Jesus began to do and to teach.

2. Until the day on which, giving commands by the Holy Ghost to the apostles whom he had chosen, he was taken up:

3. To whom also he showed himself alive, after his passion, by many proofs; for forty days appearing to them, and speaking of the kingdom of God.

4. And eating with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth.

5. For John indeed baptized with water: but you shall be baptized with the Holy Ghost, not many days hence.

6. They, therefore, who were come together, asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel?

7. But he said to them, It is not for you to know the times or moments, which the Father hath put in his own power.

8. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.

9. And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight.

10. And whilst they were beholding him going up to heaven, behold, two men stood by them, in white garments,

11. Who also said, Ye men of Galilee, why stand you looking up to heaven? This Jesus, who is taken up from you into heaven, so shall he come as you have seen him going into heaven.

Gospel. St. Mark xvi. 14-20.

14. At length he appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart; because they did not

believe them who had seen him after he was risen again.

15. And he said to them: Go ye into the whole world, and preach the gospel to every creature.

16. He that believeth and is baptized, shall be saved but he that believeth not, shall be condemned.

17. And these signs shall follow them that believe: In my name they shall cast out devils, they shall speak with new tongues.

18. They shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover.

19. And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God.

20. But they going forth preached everywhere, the Lord co-operating with them, and confirming the word with signs that followed.

1. Before His ascension Christ reproaches His disciples once more with their unbelief and hardness of heart, that they believed not them who had seen Him after His resurrection. How often do we deserve such a reproach for our unbelief on the part of the understanding, and for hardness of heart. In these two faults lies the cause of all our sins and sufferings. If we were of a believing mind and a feeling heart, it is not probable that we would be so lukewarm in the service of God, so overbearing in prosperity, and so devoid of courage in misfortune.

2. The last commission which Christ gave to His Apostles before His ascension into heaven was the commission to preach. "Go ye into the whole world, and preach the Gospel to every creature." You have not to do this, and you cannot do it, because you have not been sent, this command re-

guards only the Apostles, and their lawful successors in the ministry. But you can and must attentively hear and faithfully practice the Gospel, which has been preached in the whole world. He that believeth, and is baptized, shall be saved, but he who believeth not, shall be condemned. But how can you believe, if you do not hear the word of God?

3. "*And the Lord Jesus, after He had spoken to them, was taken up into heaven, and sitteth at the right hand of God.*" How short was the life of Jesus upon earth, but how significant, how consoling, how instructive for us all. The time will soon come when we will speak, act, and suffer no more. Shall we also be taken up into heaven? As a man lives so he dies, as he dies so he remains and so he will be placed at the right or the left, with the blessed of the Father or among the wicked for all eternity.

4. "*I ascend to My Father.*" What consolation is contained in these parting words of our Lord. He went before us to prepare a place in the house of His Father, in which there are many mansions. He prepared a seat for us at His right hand, therefore at the right hand of His Father. It is for us to occupy what Jesus has merited for us. Why delay? Let us quickly go to our labor, let us make progress on our journey to heaven. Lift up your hearts and eyes where Christ is at the right hand. Seek the things that are above, and not the things that are on earth. How disgusted I am with the earth when I look at heaven. (St. Fr

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Xav.) Here, exile; there, home; here, misery and wretchedness; there, honor and glory; here, labor, there, rest, here, tears, there, everlasting joy.

PCENITENTIA SALUTARIS.

1. Quinque Ave cum insertione mysteriorum gloriæ D. N.

2. Consideratio gaudiorum in cœlis et aliquot Pater immorando petitione: Adveniat regnum tuum

3. Litanîæ de omnibus Sanctis ad cœlum ipsorum suffragiis lucrandum.

4. Pro clericis: Ps. lxxxiii, Quam dilecta.

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION.

Epistle. I. St. Peter iv. 7-11.

BE prudent, therefore, and watch in prayers:
8. But before all things have a mutual charity among yourselves: for charity covereth a multitude of sins.

9. Using hospitality towards one another without murmuring.

10. As every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God.

11. If any man speak, let him speak as the words of God: if any man minister, let it be as from the power which God administereth; that in all things God may be honored through Jesus Christ.

Gospel. St. John xv. 26, 27; xvi. 1-4.

26. But when the Paraclete shall come, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me

27. And you shall give testimony, because you are with me from the beginning.

1. These things have I spoken to you, that you may not be scandalized.

2. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doeth a service to God.

3. And these things will they do to you, because they have not known the Father, nor me.

4. But these things I have told you; that when the hour of them shall come, you may remember that I told you.

1. St. Peter exhorts us in the Epistle of this day: Brethren, be prudent, and watch in prayers. He thereby reminds us of the parable of the five foolish and five prudent virgins. The prudent virgins watched; the foolish virgins slept: hence these were unprepared and those were prepared for the coming of the bridegroom. Pentecost draws nigh, the bridegroom, the Holy Ghost, is coming. Happy those whom He finds watching in prayer, and praying in watching. Woe to those who neither watch nor pray. This Pentecost, as so many others, will again be unprofitable to them.

2. Behold, Pentecost is at hand. The Paraclete, the Holy Ghost, who proceeds from the Father and the Son, will come to us. He stands at the door of our heart and knocks. Will we always keep it shut against Him? Or if we open it, will He find it empty, free from everything that hinders His entrance. The Holy Ghost and the unclean spirit, the Spirit of Truth and the spirit of error, the Spirit of God and the spirit of the world, cannot dwell together. The Holy Ghost will not enter into a malevolent soul. Make room, then. Away

with everything inconsistent with the Holy Spirit. Away with the love of the world and its vanities, that the pure love of God may enter and dwell there.

3. Oh! how great is the love of God towards us. Not enough to give His only-begotten Son as a victim and the price of redemption for us, He was willing to open to us a perpetual and abundant spring of grace out of the merits and fruits of this redemption. It depends on us only to draw. The larger the vessel into which one pours, the more it will contain. This vessel is our heart. Let us enlarge it—let us empty it of all other things, and ask the Holy Ghost to fill it with His seven gifts, that it may be said of us in truth: They were filled with the Holy Ghost.

4. What does Jesus to-day foretell His disciples? Nothing but persecutions, sufferings, tribulations, and martyrdom. And these things will they do to you because they have not known the Father nor Me. Yes, their blindness will go so far, that if they kill you, they will think they do a service to God. How literally has this prophecy been fulfilled in His disciples; how literally is it daily fulfilled in His last followers! But do not think it strange. We find therein only a confirmation of the words of Christ, a new motive to believe. If it were otherwise, Christ would not have spoken truly.

PŒNITENTIA SALUTARIS.

1. Oratio per singulos dies hujus hebdomadæ vel eleemosyna—qua præparatio ad festum Pen-tecostes.

2. *Preces pro persecutoribus ecclesiæ catholicæ et pro inimicis et offensoribus nostris.*

3. *Examen conscientiæ de peccatis ignorantia vincibilis cum contritione et proposito.*

4. *Pro clericis: Ps. ii, Quare fremuerunt gentes?*

WHIT-SUNDAY, OR PENTECOST

Lesson. Acts ii. 1-11.

AND when the days of the Pentecost were accomplished, they were all together in the same place:

2. And suddenly there came a sound from heaven, as of a mighty wind coming: and it filled the whole house where they were sitting.

3. And there appeared to them cloven tongues as it were of fire: and it sat upon each of them:

4. And they were all filled with the Holy Ghost: and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

5. Now there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6. And when this voice was made, the multitude came together, and was confounded in mind because that every one heard them speaking in his own tongue.

7. And they were all amazed, and wondered, saying: Behold, are not all these who speak, Galileans?

8. And how have we every one heard our own tongue wherein we were born?

9. Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia,

10. Phrygia, and Pamphilia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome,

11. Jews also, and proselytes, Cretes and Arabians: we have heard them speak in our own tongues the wonderful works of God.

Gospel. St. John xiv. 23-31.

23. Jesus answered, and said to him: If any one love me, he will keep my word: and my Father will love him, and we will come to him, and will make an abode with him

24. He that loveth me not, keepeth not my words. And the word which you have heard is not mine; but the Father's who sent me.

25. These things have I spoken to you, remaining with you.

26. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.

27. Peace I leave with you, my peace I give to you: not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be afraid.

28. You have heard that I said to you: I go away, and I come again to you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I.

29. And now I have told you before it come to pass, that when it shall come to pass, you may believe.

30. Now I will not speak many things with you. For the prince of this world cometh; and in me he hath not anything.

31. But that the world may know that I love the Father, and as the Father hath given me commandment, so I do.

1. "*It is hard for you to kick against the goad*" (of the Holy Ghost). And harder still to resist it. And yet, how often have we kicked like dumb brutes against the goad (of the Holy Ghost) and against the remorses of conscience! How often have we resisted, with greater pertinacity than those to whom St. Stephen said: "You always resist the Holy Ghost." (Acts v. 51.) Why do we resist? Because our unholy spirit has brought us entirely into his power. Let us remove this obstacle,

and no longer resist, to our own injury, the inspirations of the Holy Ghost.

2. "*Grieve not the Holy Spirit whereby you are sealed.*" (Eph. iv. 30.) Such is the admonition of St. Paul to us. By what is the Holy Ghost grieved? By mortal sin. "For the Holy Spirit of discipline will flee from the deceitful, and will withdraw Himself from thoughts that are without understanding; and He shall not abide when iniquity abounds." (Wis. i. 5.) The Holy Ghost is charity or love; by venial sin the love of God and of our neighbor is more or less weakened, and by mortal sin destroyed entirely. Let us then avoid all sins, especially those which are called sins against the Holy Ghost, of which Jesus says, that they shall not be forgiven either in this world or in the world to come. What a calamity!

3. "*Know you not that you are temples of God, and that the Spirit of God dwelleth in you?*" (I. Cor. iii. 6.) What follows from this? That we must avoid most carefully everything that soils, profanes, and dishonors this temple of the Holy Ghost, and that we must make use of every means to adorn, honor, and sanctify it. Above all things cherish purity of heart, let not the dust of earthly inclinations enter there, close the door of the senses, and purify this house of God frequently with the brush of the examination of conscience

4. "*When the Holy Ghost shall come, He will convince the world of sin, because they have not believed in Me.*" (John xvi. 8-9.) Will He not convince us of sin, because, although we believe in Him, we

live as if we did not believe in Him? If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. (John xv. 22.) The Holy Ghost, the Spirit of truth, will convince us of untruth, because when we knew Christ we did not glorify Him as God. Do the works of Christ, that your faith may live, says St. Bernard. Faith without works is dead, as the body without the spirit is dead. What will it avail you to believe well and to live ill? Show the purity of your faith by the purity of your morals. Pious thoughts avail nothing, when the pious acts to which they ought to lead are not complied with. Words are words, but not works.

PENITENTIA SALUTARIS.

1. Pro impetrandis septem donis S. Spiritus septem Pater et Ave cum Gloria Patri.
 2. Litanie de Spiritu Sancto.
 3. Visitatio ecclesie et oratio horaria Sanctissimi.
 4. Veni Creator Spiritus, vel: Sequentia ex Missa.
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WHIT-MONDAY.

Lesson. Acts x. 42-48.

AND he commanded us to preach to the people, and to testify that it is he who hath been appointed by God to be the judge of the living and of the dead.

43. To him all the prophets give testimony, that through his name all receive remission of sins, who believe in him.

44. While Peter was yet speaking these words the Holy Ghost fell upon all them that were hearing the word.

45. And the faithful of the circumcision, who had come with Peter, were astonished because the grace of the Holy Ghost was also poured out upon the Gentiles.

46. For they heard them speaking with tongues, and magnifying God.

47. Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?

48. And he commanded them to be baptized in the name of the Lord Jesus Christ.

Gospel. St. John iii. 16-21.

16. For God so loved the world, as to give his only-begotten Son; that whosoever believeth in him may not perish, but may have life everlasting.

17. For God sent not his Son into the world to judge the world, but that the world may be saved by him.

18. He that believeth in him is not judged: but he that doth not believe is already judged: because he believeth not in the name of the only-begotten Son of God.

19. And this is the judgment: because the light is come into the world, and men loved darkness rather than the light: for their works were evil.

20. For every one that doeth evil, hateth the light, and cometh not to the light, that his works may not be reprovèd.

21. But he that doeth truth, cometh to the light, that his works may be made manifest, because they are done in God.

1. *"The Paraclete, the Holy Ghost, will teach you all things, and bring all things to your mind, whatsoever I shall have said to you."* (St. John xiv. 26.) Under such a teacher, what can we not learn, if we are docile and desirous of learning? But most people have not this docility, this desire

of learning. They are more anxious to learn everything else than what the Holy Ghost teaches. And they are never more inattentive and intractable than when the Holy Ghost teaches. This should not be so. I will hear what God speaks within me, because He speaks what is to my salvation. Let all other teachers that only tickle the ears keep silence. Thou alone, O Holy Ghost, speak to me.

2. *"God so loved the world, as to give His only-begotten Son; that whosoever believeth in Him may not perish, but have life everlasting."* (St. John iii. 16.) And Jesus has so loved us, as to give us His Holy Spirit, that we may believe in Him, and by this belief in Him secure our eternal salvation. Let us be thankful for this unspeakable grace. Let us thank the Father for sending His Son, let us thank the Son for sending the Holy Ghost, but let us thank not only in words, but in works, by a faithful use of the seven gifts of the Holy Ghost.

3. *"He that believeth in Jesus is not judged; but he that doth not believe is already judged: because he believeth not in the name of the only-begotten Son of God."* How consoling are the words of this day's Gospel to the believer, how terrible to the unbeliever! He that believeth in Jesus is not judged, he that believes, viz., by faith, through charity, and by the practice of virtue, is not judged, that is, not condemned, but he that doth not believe, the obstinate unbeliever, is judged, that is, already condemned; by retrenching himself from the society of Jesus and His Church, he carries his judgment, the

cause of his damnation, the uncanceled guilt of his sin into the other world, where he is to receive what he merits—the wages of sin. If we lose everything else, nothing is lost, provided we retain faith, hope, and charity. Keep what you have.

4. What is the cause of this unbelief, and of the judgment and damnation of so many persons? Jesus mentions it in the Gospel of this day: “Men loved darkness rather than the light: for their works were evil; for every one that doeth evil, hateth the light, and cometh not to the light, that his works may not be reproved.” In vain does the Holy Ghost enlighten the understanding of the sinner. He hates the light and closes his eyes against it; he wishes to remain in darkness, that he may do the works of darkness unmolested. Hence the obduracy of his heart, hence his wilful perseverance in sin, and consequently his damnation. “God sent not His Son into the world to judge the world, but that the world may be saved by Him.” God has not created man that he might condemn him; neither has He created man that he should offend Him by sin. He has created him for virtue: “Keep the commandments, if thou wilt enter into life.”

PCENITENTIA SALUTARIS.

1. Preces in gratiarum actionem pro missione St. Spiritus et fide catholica.
2. Renovatio votorum baptismi.
3. Examen generale totius vitæ præteritæ cum dolore et proposito præcipue quoad certum peccatum.

WHIT-TUESDAY.

Lesson. Acts viii. 14-17.

NOW when the apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent to them Peter and John:

15. Who, when they were come, prayed for them, that they might receive the Holy Ghost:

16. For he was not yet come upon any one of them: but they were only baptized in the name of the Lord Jesus.

17. Then they laid their hands upon them; and they received the Holy Ghost.

Gospel. St. John x. 1-10.

1. Amen, amen I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber.

2. But he that entereth in by the door, is the shepherd of the sheep:

3. To whom the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.

4. And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice.

5. But a stranger they follow not, but fly from him; because they know not the voice of strangers.

6. This parable Jesus spoke to them. But they understood not what he was speaking to them.

7. Jesus, therefore, said to them again: Amen, amen I say to you, I am the door of the sheep.

8. All they who came are thieves and robbers: and the sheep heard them not.

9. I am the door. If any one enter by me, he shall be saved, and he shall go in, and go out, and shall find pastures.

10. The thief cometh not but to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.

1. "*I am the door.*" says Jesus in the Gospel of this day. He that enters through this door, enters

into life everlasting, he enters into the sheepfold, where there shall be one fold and one shepherd; he goes in, and finds pasture; in a word, he shall be saved. Have we entered through that door? Yes, by baptism, through Jesus Christ. Shall we enter into eternal life through this door? We hope it, through the merits of Jesus. Lord, save us, we perish. Save us that we may not perish.

2. "*The thief cometh not but to steal, and to kill, and to destroy.*" Oh, God! how many such thieves and murderers of souls are there not everywhere! Some endeavor to steal our faith from us, tearing it out of our hearts by their false maxims, others, our innocence, by their bad morals; but both wish to kill and destroy us forever. Let us avoid them. "By their fruits you shall know them." All secret and crooked ways, all tricks and artifices must excite our suspicion.

3. "*The sheep know the voice of their shepherd, he calls them, and leads them out; he goes before them, and they follow him, because they know his voice.*" Oh! that we all might ever be obedient sheep of the Divine Shepherd. He calls us interiorly and exteriorly—oh! that we might hear and obey His voice! He leads us out—out of the slavery of sin into the freedom of the children of God. He goes before us with His example—let us follow Him faithfully, He will lead us to rich pastures, from the poisonous herbs of sin to the wholesome fields of virtue, and finally to eternal life. Let us follow Him.

4. There is but one shepherd, one fold, one

Christ, one Church. He who gathers not with Him scatters. In this day's Gospel He expressly declares: All they who came—up to that time—are thieves and robbers; and so also some who came after Him—all heretics and schismatics. "He that entereth not by the door into the sheepfold, but climbeth up another way—the same is a thief and a robber." Thank God all the days of your life that you belong to the one saving Church, and pray for those who are outside of her pale, that He may take the veil from their eyes, that they may know the truth and embrace it.

PŒNITENTIA SALUTARIS.

1. Actus fidei.
2. Oratio pro conversione omnium ethnicorum, schismaticorum, præsertim incredulorum.
3. Litanie de Spiritu Sancto.
4. Pro clericis: Veni Sancte Spiritus.

 TRINITY SUNDAY.

Epistle. Romans xi. 33-36.

THE depth of the riches, of the wisdom, and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways!

34. For who hath known the mind of the Lord? Or who hath been his counsellor?

35. Or who hath first given to him, and recompense shall be made him?

36. For of him, and by him, and in him are all things: to him be glory forever. Amen.

Gospel. St. Matthew xxviii. 18-20.

18. And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth.

19. Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

20. Teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world.

I There are three that give testimony in heaven, the Father, the Word, and the Holy Ghost, and these three are one (St. John v. 7.) Three persons in one God. Let us give to each person His own. We know what we owe to the Triune God: to God the Father, our creation; to God the Son, our redemption; to God the Holy Ghost, our sanctification. Without creation, what would we be? Nothing. Without redemption, what would we be? Lost. Without sanctification, what would we be? Sinners. Let us give to each of the three persons of the Blessed Trinity what is due. We belong entirely to the Triune God, let us therefore give to God what is God's. The soul is the work of God, therefore God's property.

2. To rack one's brains about the Blessed Trinity is presumptuous, rash curiosity. He that searches the majesty, will be overwhelmed by it. To believe in the Blessed Trinity, what and how the Catholic Church teaches, is consoling security. He that believeth, shall be saved. To behold and enjoy the Blessed Trinity is perfect felicity. In thy light, O God, we shall see the light. Now we see Him as in a mirror, then we shall see Him

in reality, face to face, *Triune* and *One*. For that we must labor and at that we will arrive by faith, hope, and charity. These are the three guides to the Triune God.

3. "*I am the Lord, and change not.*" (Malac. iii. 6.) Thus speaks the Triune God. We are created according to His likeness. How little do we resemble Him! We are not to-day what we were yesterday, and to-morrow shall witness a further change. I and the Father are one, Jesus says. We and the Father, how often are we not one, but separated entirely from each other in thought and action? The Holy Ghost proceeds from the Father and the Son. But our spirit proceeds neither from the Father nor the Son, but from flesh and blood, from the evil spirit. Repent of your past disunion with God, and endeavor so to live that you can say: I and the Father, I and the Son, I and the Holy Ghost are one.

4. We daily make the *sign* of the *cross* and say: In the name of the Father, and of the Son, and of the Holy Ghost. But how seldom do we reflect what these words mean! We sign the forehead, saying: In the name of the Father, to signify that all our thoughts should be directed to God. We sign the mouth, saying: In the name of the Son, to signify that all our words should be such as are acceptable to God. We sign the heart: In the name of the Holy Ghost, to signify that all our inclinations and desires should be only such as have God for their object. But are they so, and are they always so? Oh! how often do our head,

mouth, and heart rebuke us, when we make the sign of the cross.

POENITENTIA SALUTARIS.

1. Renovatio voti baptismi.
 2. Litaniz de SS. Trinitate.
 3. Novem Pater cum totidem Gloria Patri.
 4. Pro clericis: Symbolum Athanasii.
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CORPUS CHRISTI.

Epistle. I. Corinthians xi. 23-29.

FOR I have received of the Lord that which also I delivered to you, that the Lord Jesus, the night in which he was betrayed, took bread,

24. And giving thanks, broke, and said: Take ye, and eat: this is my body which shall be delivered for you: do this for the commemoration of me.

25. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink it, for the commemoration of me.

26. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until he come.

27. Wherefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28. But let a man prove himself: and so let him eat of that bread, and drink of the chalice.

29. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

Gospel. St. John vi. 56-59.

56. For my flesh is meat indeed: and my blood is drink indeed.

57. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.

58. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me.

59. This is the bread that came down from heaven. Not as your fathers did eat manna, and died. He that eateth this bread, shall live forever.

1. What does the God-Man, really present in the tabernacle under the appearance of bread, ask of us? Love and compassion. Love for His love, and compassion with His passion. "Greater love than this no man hath, that a man lay down his life for his friends." (St. John xv. 13.) Yes, He Himself has greater love. He gives us yet after His death His life—His body—His soul—His flesh and blood—His divinity and humanity, He gives Himself entire. And shall we not love Him in return? And what does He not continually suffer in the Blessed Eucharist? How many unworthy communions, how many irreverences, what abandonment and neglect? Shall we not sympathize with Him?

2. "If I owe to God my entire being on account of my creation, what shall I add on account of my being nourished, and nourished in so wonderful a manner?" (St. Bern.) This nourishment should animate us to-day to return thanks to God for the great gift of redemption, and for its memorial, the Sacrament of the Altar. "What shall I render to the Lord for all the things that He has rendered to me? I will take the chalice of salvation, and I will call upon the name of the Lord" (Ps. cxv. 12, 13.) My God, I belong to Thee entirely, for I am the

work of Thy hands and price of Thy blood. Therefore, Thee alone I will serve.

3. True faith, rising above the order of nature, gives a conviction of what you do not understand or perceive. Every mystery demands faith—but the mystery of the Sacrament of the Altar in particular. I do not understand how Jesus is present in it, but how many things are there equally incomprehensible? I comprehend not its possibility and reality, but the eye of faith does. Believe and thou hast eaten. God is omnipotent, God is true, He cannot lie. Now, we have His word for it: “This is My body, this is My blood.” He spoke, and all things were made; He spoke, and this also which He said was done.

4. *Both the good and the wicked receive, but with opposite results.* It is death to the wicked, but life to the good; behold how different the effect of the same food. My God, to which class do I belong? Is the body of Jesus poison or remedy to me? Does His blood give me health or death? That depends on me. “Whosoever shall eat this bread or drink this chalice of the Lord unworthily, shall be guilty of the death of the Lord, not discerning the body of the Lord.” O God, preserve me from such a misfortune. May this feast of love never be to me a deadly morsel. Lord, I am not worthy, but only speak the word, and my soul shall be healed.

PCENITENTIA SALUTARIS.

1. Deprecatio coram SS Sacramento ob omnes irreverentius in ipsum commissas.

2. Publica professio fidei erga hoc sanctissimum Sacramentum—devote comitando hodiernam processionem, si fieri potest.

3. Actus fidei, spei, et caritatis coram Sanctissimo.

4. Litanæ de Sanctissimo.

5. Pro clericis: Pange lingua gloriosi, vel Lectio capitis sexti in Evangelio S. Joannis.

SECOND SUNDAY AFTER PENTECOST.

Epistle. I. St. John iii. 13-18.

WONDER not, brethren, if the world hate you.
14. We know that we have passed from death to life: because we love the brethren. He that loveth not abideth in death:

15. Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself.

16. In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren.

17. He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him; how doth the charity of God abide in him?

18. My little children, let us not love in word, nor in tongue, but in deed, and in truth.

Gospel. St. Luke xiv. 16-24.

16. But he said to them: A certain man made a great supper, and invited many.

17. And he sent his servant at supper-time to say to them that were invited, that they should come, for now all things are ready.

18. And they began all at once to make excuse. The first said to him. I have bought a farm, and I

must needs go out and see it: I pray thee, have me excused.

19. And another said: I have bought five yoke of oxen, and I go to try them: I pray thee, have me excused.

20. And another said: I have married a wife, and therefore I cannot come.

21. And the servant returning told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city: and bring in hither the poor, and the feeble, and the blind, and the lame.

22. And the servant said: Lord, it is done as thou hast commanded, and yet there is room.

23. And the lord said to the servant: Go out into the highways and hedges: and compel them to come in, that my house may be filled.

24. But I say to you, that none of those men that were called shall taste my supper.

1. "*They began all at once to make excuse.*" How blind men are! A royal banquet is prepared, all are invited to it, and scarcely one comes. Must not this grieve the divine Saviour? All run after the pleasures of the world, but how few go to Communion, where the body and blood of Christ are given. When a temporal Lord invites to table, all say, I will come, and they do come, but when Jesus says: Come to me, all ye that labor and are heavily laden, I will refresh you, they do not listen to Him. How ungrateful!

2. They began to make excuse, one this, another that. No one has time to come, but they have plenty of time for worldly things and pursuits. Excuses in sin. God takes no such excuses. He calls, and if His invitation is slighted or declined, He becomes angry, and in His wrath pronounces eternal excommunication: "None of those

men that were called, shall taste My supper." Thus God, who is rejected, rejects those who refuse to accept His call of grace. This should terrify us, that we may not lose the proffered grace through sloth, negligence, or carelessness. God requires our coöperation with His grace. "He who created thee without thee, will not save thee without thee." (St. Aug.) We must do what we are able to do, and pray to God to help us to do what of ourselves we are not able.

3. The three pretexts or obstacles to virtue: *I have bought a farm*—the pride of life; *I have bought five yoke of oxen*—the concupiscence of the eyes; *I have married a wife*—the concupiscence of the flesh. The first is the excuse of the proud; the second, the excuse of the avaricious; and the third, the excuse of the sensual. How often do these three impediments keep us from virtue—from justice—from divine service—from Communion? Vanity of vanities, and all is vanity, (Ecclus.xii.8.) Let us consider no business so important, so pressing, so profitable as the business of salvation, that is, the service of God and the salvation of our souls.

4. There is room yet at the banquet. Oh, word of consolation for all of us! Nothing is lost; the gate of heaven is yet open and there is room enough for us all. If we have neglected the first invitation, let us accept the second. Our good God is not satisfied with having invited us. He compels us, as it were, to come in, that His house may be filled. How long will we yet resist His

grace? How long will we yet make excuse? Oh, the time will come when no excuse will be taken any more! God shall condemn irrevocably those who decline the invitation. "Because I called, and you refused: I also will laugh in your destruction." (Prov. i. 24-26). "Be not deceived, God is not mocked." (Gal. vi. 7.)

PENITENTIA SALUTARIS.

1. Sacra communio post octiduum aut di aliquo festivo suscipienda.
2. Sub quovis Missa communio spiritualis.
3. Adoratio Sanctissimi.
4. Pro clericis: Pange lingua gloriosi.

THIRD SUNDAY AFTER PENTECOST.

Epistle. I. St. Peter v. 6-11.

BE you humbled, therefore, under the mighty hand of God; that he may exalt you in the time of visitation:

7. Casting all your solicitude upon him; for he hath care of you.

8. Be sober, and watch; because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour:

9. Whom resist ye, strong in faith; knowing that the same affliction befalleth your brethren who are in the world.

10. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, when you have suffered a little, will himself perfect, and confirm, and establish you.

11. To him be glory and dominion forever and ever. Amen.

Gospel. St. Luke xv. 1-10.

1. Now the publicans and sinners drew near unto him, to hear him.

2. And the Pharisees and the Scribes murmured, saying: This man receiveth sinners, and eateth with them.

3. And he spoke to them this parable, saying:

4. What man among you, that hath a hundred sheep; and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it?

5. And when he hath found it, doth he not lay it upon his shoulders, rejoicing;

6. And, coming home, call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost?

7. I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just, who need not penance.

8. Or what woman, having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently till she find it?

9. And when she hath found it, call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which I had lost.

10. So, I say to you, there shall be joy before the angels of God upon one sinner doing penance.

11. Our dear Lord came to seek and to save sinners. He used to go in daily search of them, and to converse with them one by one; therefore His constant enemies, the Scribes and Pharisees, who never could or would understand the ways of His mercy, began as usual to murmur and to find fault with Him, saying: "This man receiveth sinners, and eateth with them." But He tells them of a shepherd, who when one sheep happened to go astray hastens after it with great eagerness. Whichever sheep it might be, it would be all the same. He is not satisfied that out of his flock of a hun-

dred he has ninety-nine safe in the fold; He wants the one that is missing. Again He tells of a poor woman who, out of a little treasure which she has earned by hard labor, loses one piece of money. She does not content herself with having the rest of her little fortune in security; her anxiety is to recover the one coin which she has lost. Only when that which has been lost is found again joy follows. So shall there be joy before the angels of God over *one* sinner that doth penance.

2. God deals with an individual soul as if it alone were the object over which He watches; therefore, each soul ought to act towards God as if it alone had to do God's work, and to promote His glory by its sanctification. Does God think of *me*? He does think of me, and He watches me so closely, with such a jealous and anxious eye, as if I alone were the object of His care. He loves me with such a warmth of affection, as if I were His only child, and mine were the only heart He was eager to draw to Himself. Oh, the value of one soul! Ponder these words: "What doth it profit a man if he gain the whole world, and lose his own soul?"

3. The sheep that went astray is the sinner. He does not know whither he is going, his soul is full of darkness, his understanding blinded, he follows his natural inclinations, his abode is the desert—the world,—he is tormented with thirst for divine truth and true happiness, but the world produces only thorns and thistles; he finds no rest, the ever-gnawing worm, his guilty conscience, is tormenting him. His only prospect is certain ruin. Without

protection he wanders among his enemies—evil spirits—agitated by his own passions; he sleeps on the brink of hell—he cannot escape unhurt. Without help he cannot put a stop to his misery—not return to the fold by his own efforts; he cannot even follow the shepherd who seeks him and comes to his rescue. He is rather carried than proceeds himself. How does he return? Deprived of all merits—covered with filth—sin.

4. Jesus Christ, the good Shepherd, possesses a numerous flock, as Creator and as Redeemer of mankind, but however numerous His flock may be, He is aware of every loss He sustains. His solicitude for every soul knows no limits. He knows all dangers that may befall a soul, its adversaries, and its own weakness and blindness. He leaves the ninety-nine in the desert, not through carelessness, or without protection. The faithful souls are the dearest to His Heart, He sends His angels to guard each of them. They rest securely within the fold of the Church, established by the Shepherd in the desert of this world. Our dear Lord displays great solicitude for the welfare of the sinner, because of the danger in which he is. He acts like a father who has all his care concentrated upon the one son who is dangerously sick—"He goes after that which was lost until He finds it," and when He has found the sheep—when the sinner does not refuse to seize the hand extended toward him, He lays it upon His shoulders, facilitating the beginning of conversion. He carries the sheep home, makes him partake again of the communion

of saints. He keeps a festival, assembles His friends to welcome the returned truant, and bids them come and share His joy. He prepares a splendid banquet in honor of the once prodigal son, where He Himself is both the host and the food. Let us not forsake our good Shepherd, and if we have forsaken Him, let us return to the fold—into His embrace—by penance.

PCENITENTIA SALUTARIS.

1. Gratiarum actio pro omnibus beneficiis nobis collatis.

2. Actus fidei, spei, et caritatis cum dolore et proposito.

3. Meditatio de evangelio hujus diei per quatuordecim dies.

4. Recitatio psalmi "Miserere," vel "De profundis."

FEAST OF THE SACRED HEART OF JESUS.

Epistle. Is. xii. 1-6.

I WILL give thanks to thee, O Lord, for thou wast angry with me; thy wrath is turned away, and thou hast comforted me.

2. Behold, God is my saviour, I will deal confidently, and will not fear: because the Lord is my strength, and my praise, and he is become my salvation.

3. You shall draw waters with joy out of the saviour's fountains:

4. And you shall say in that day: Praise ye the Lord, and call upon his name: make his works known among the people: remember that his name is high.

5. Sing ye to the Lord, for he has done great things; show this in all the earth.

6. Rejoice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the holy one of Israel.

Gospel. St. John xix. 31-35.

31. The Jews (because it was parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away.

32. The soldiers, therefore, came: and they broke the legs of the first, and of the other that was crucified with him.

33. But when they came to Jesus, and saw that he was already dead, they did not break his legs:

34. But one of the soldiers opened his side with a spear: and immediately there came out blood and water.

35. And he that saw it, gave testimony, and his testimony is true.

1. "*One of the soldiers opened His side with a spear*" This *visible* wound inflicted upon the heart of Jesus contains a *great mystery of love*. Love is known not so much by words as by works and sacrifices which it makes for the object of its affection. Hence St. John says: Children, let us not love in words and with the tongue, but in deed and in truth. Great must have been Jacob's love for Rachel, for he served seven years for her, and they seemed to him but a few days because of the intensity of his love. (Gen. xxix. 20.) But the love of Jesus for us! He served thirty-three years. He became poor, that He might enrich us; He humbled himself, that He might exalt us; He died for us that we might live. "Greater love than this no man has, that a man lay down his life for his friends,"

and we were His enemies. Because the Sacred Heart of Jesus is all love for us, we must give Him our heart, which He demands, saying: "Son, give Me thy heart." Let us, therefore, love Him with all our heart, and sacrifice, for the love of Jesus, as He has done, everything, even the last drop of your heart's blood, if it should be demanded. Give to the love of God the first and principal place in your heart, and renounce and abjure every other love that is incompatible with this.

2. The visible wound of the heart of Jesus contains *a mystery of grace*. Jesus burns with love for us from all eternity; there was contained in His heart an ocean of grace for the redemption and salvation of mankind. This ocean of grace was opened with a spear, and immediately there came out blood and water, the blood signifying the Sacraments in general, but the Sacrament of the Blessed Eucharist in particular, in which the body and blood of Christ are given to us. The water signifies the Sacrament of Baptism, for in this sacrament through water and the word of life we are re-born to life everlasting.

3. In the wound of the side of Jesus we see the *beginning and origin of the Church*. It was the door of Noah's ark, through which those entered that were saved; the Church is the ark in which alone we can be saved. As out of the side of the sleeping Adam, Eve, the mother of the living, was formed, and by God Himself wedded to him as his wife, so out of the side of Christ slumbering in death the Church, the mother of the faithful, came

forth and was wedded to Jesus by His Heavenly Father as His bride without spot or wrinkle. We are children of the true, only saving Church, into which we have entered by Baptism and in which we are nourished with the body and blood of Jesus Christ. Thank God for the great graces which flow from the Sacred Heart of Jesus: viz., the foundation of the Church and the institution of the Sacraments, especially of Baptism and the Blessed Eucharist.

3. But there is also an *invisible wound*, and this is inflicted on the Sacred Heart of Jesus by man, that is, by every grievous sin which he commits, for he crucifies Him anew and makes a mockery of Him. Consider the malice of sin, for it is a rebellion of the creature against the Creator, a rejection of His holy law, a black ingratitude against so good a God. Every mortal sin inflicts a deep wound on the Sacred Heart, and from the Cross Jesus can exclaim to every sinner: "*Thou hast wounded My heart.*" Consider also the pain which the heart of Jesus suffers from this wound. The opening of His side and the transfixion of His heart with a spear were painless to Him. He received this wound when He was already dead, but the wounds which the sinner inflicts *on the Sacred Heart*, cause Jesus great pains, for this wound is inflicted by His own children, whom He loves with all the warmth of His affection, for whom He suffered and died. With justice therefore He complains: If an enemy had done this, I would verily have borne with it and if he who hated Me had spoken great

things against Me, I might have hid Myself before him, but thou, My friend, who hast tasted sweet things together with me, thou, My child, whom I have carried on My heart and to whom I have revealed the secrets of My love, thou, for whom I have shed the last drop of My blood—oh, what a pain!

4. Remember that the day will come when that sweet Jesus who is your Redeemer will be your Judge. You will appear before Him whose heart you now and so frequently pierce, and then you will see clearly what an immense guilt you have stored up for the day of judgment, which guilt can never be cancelled for all eternity. What will be your feelings and sentiments when Jesus shall say to you: Depart from My heart, whose love you have despised, whose graces you have abused. Depart into everlasting fire. Let us now fly to the Sacred Heart of Jesus. It is open to receive you. See how it bleeds: this blood is the price of our redemption, and cleanses from all sin. This door leads you into the sanctuary of His divine Heart, that there you may find forgiveness and peace.

PCENITENTIA SALUTARIS.

1. Actus fidei, spei, et caritatis cum dolore et proposito.

2. Gratiarum actio pro omnibus beneficiis nobis collatis.

3. Actus mansuetudinis aut humilitatis in honorem mansuetissimi et humillimi cordis Jesu.

4. Pro clericis: Litanix de corde Jesu, aut hymni de festo diei.

FOURTH SUNDAY AFTER PENTECOST.

Epistle. Romans viii. 18-23.

FOR I reckon that the sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed in us.

19. For the expectation of the creature waiteth for the revelation of the sons of God.

20. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject in hope:

21. Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.

22. For we know that every creature groaneth, and is in labor even till now.

23. And not only it, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

Gospel. St. Luke v. 1-11.

1. And it came to pass that, when the multitudes pressed upon him, to hear the word of God, he stood by the lake of Genesareth.

2. And he saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3. And going up into one of the ships, that was Simon's, he desired him to thrust out a little from the land. And, sitting down, he taught the multitudes out of the ship.

4. Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught.

5. And Simon answering, said to him: Master, we have labored all the night, and have taken nothing: but at thy word I will let down the net.

6. And when they had done this they enclosed a very great multitude of fishes, and their net was breaking.

7. And they beckoned to their partners that were in the other ship, that they should come and help

them. And they came, and filled both the ships, so that they were almost sinking.

8. Which when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me; for I am a sinful man, O Lord.

9. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken:

10. And so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth thou shalt be taking men.

11. And when they had brought their ships to land, leaving all things, they followed him.

1. "*Launch out into the deep.*" Thus Jesus said to Peter and to us. We must not always stay near the land in the shallow water, we must aspire to greater perfection. We are invited to eternal and immortal things. Raise your hearts to the things that are in heaven, and seek not to the things that are upon earth. Let us say farewell to the world, to our evil desires and the pleasures of the flesh. Let us condemn what is passing, and aspire to celestial things. Christ is our pilot. Let us follow Him whithersoever He may lead us.

2. "*We have labored all the night, and have taken nothing.*" To have labored the whole night, to have fished and not to have caught a single fish, happens to us, if we fish and labor without Jesus. All our work, by day and by night, is in vain, useless and profitless, if not for time at least for eternity, if not done with a good intention—if not done for the honor and glory of God, nor with the assistance of grace, and worse still, if done in darkness—in the state of mortal sin or with a bad intention—in company with or for the prince of

darkness. Let us guard against such works of darkness.

3. "*At Thy word I will let down my net,*" says Peter. He said it, and did it, and behold what a draught of fishes. Oh! reward of obedience and Christian confidence. In truth, by one such act of obedience we gain more than if we should perform a thousand good works of our own will. What does God punish in hell but disobedience, self-will, and proud obstinacy in sin? What does God reward in heaven but humility and obedience? Renounce your self-will, and be obedient. Obedience is better than sacrifice.

4. "*Depart from me; for I am a sinful man, O Lord!*" In profound humility we also must say as often as God works in us miracles of mercy and grace—especially at Holy Communion: Lord, I am not worthy, because I am a sinner. He will not depart from us on account of our humility, but draw nigher, and with greater pleasure remain with us, the more we humble ourselves. In place of one grace He will give us two, if we only act as the fishermen did, "*Leaving all things, they followed Him.*" Let us, at least in thought, leave and separate ourselves from what we must leave behind when we die. Our works, not our goods, will follow us.

PENITENTIA SALUTARIS.

1. Pia intentio ante laborem et renovatio ejusdem frequentior.

2. Tres Pater in honorem vitæ laborosæ Jesu Christi in terra.

3. *Singulis diebus hujus hebdomadæ actum humilitatis saltem interioris, nisi exterioris exercendæ sese offerat occasio, elicias.*

4. *Pro clericis: Te Deum laudamus, in gratiarum actionem pro vocatione ad piscatorum animarum statum.*

FIRST SUNDAY AFTER PENTECOST.

Epistle. I. St. Peter iii. 8-15.

AND finally, be ye all of one mind, having compassion one of another, loving brotherhood, merciful, modest, humble:

9. Not rendering evil for evil, nor railing for railing, but on the contrary, blessing: for unto this are you called, that by inheritance you may possess a blessing.

10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

11. Let him decline from evil, and do good: let him seek peace, and pursue it:

12. Because the eyes of the Lord are upon the just, and his ears unto their prayers; but the countenance of the Lord against them that do evil things.

13. And who is he that can hurt you, if you be zealous of good?

14. But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their terror, and be not troubled.

15. But sanctify the Lord Christ in your heart.

Gospel. St. Matthew v. 20-24.

20. For I say to you, that unless your justice abound more than that of the Scribes and of the Pharisees you shall not enter into the kingdom of heaven.

21. You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill shall be guilty of the judgment:

22. But I say to you, that whosoever is angry with

his brother, shall be guilty of the judgment. And whosoever shall say to his brother, Raca, shall be guilty of the council. And whosoever shall say, Thou fool, shall be guilty of hell-fire.

23. Therefore, if thou offerest thy gift at the altar, and there shalt remember that thy brother hath anything against thee;

24. Leave there thy gift before the altar, and first go to be reconciled to thy brother, and then come and offer thy gift.

1. Jesus condemns pharisaical justice and commends Christian justice. What difference is there between them? The same as between error and truth, appearance and reality. "Having an appearance indeed of piety, but denying the power thereof." (II. Tim. iii. 5.) Away then with all hypocrisy and deceit. If we are true Christians, let us show it by our works. What does the appearance profit? We may deceive men for a time, but we cannot deceive God. He searches our reins and hearts. He judges not by appearances, He sees us as we really are, and He will judge us according to truth and justice.

2. These are serious, terrible words, which God speaks to us to-day. "Unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven." How much less if your justice fall beneath that of the Pharisees? If the just man shall scarcely be saved, where shall the sinner and the wicked appear? If the Lord shall find faults and imperfections even in our justice—in our virtues,—what will He discover in our sins? Beware of the moths that consume our good works,—self-complacence, vainglory, hypocrisy, and flattery.

3. "*Whosoever is angry with his brother shall be in danger of the judgment,*" of course either without a just cause or inordinately. If anger alone makes us guilty of judgment, how much more guilty shall we be if it breaks out into words and deeds, or passes into hatred and enmity! Let us avoid everything that irritates us, and the moment we perceive that our passion is excited, let us think of the last judgment, where we shall have to render an account of all angry thoughts, curses, imprecations, and blasphemies, spoken in anger, and of all actions done in anger against our neighbor. "Let not the sun go down upon your anger." (Eph. iv. 26.)

4. "*If thou offerest thy gift at the altar, and there shalt remember that thy brother hath anything against thee, leave there thy gift before the altar, and first go to be reconciled to thy brother; and then come and offer thy gift.*" These words clearly indicate that no sacrifice, not even the sacrifice of the Mass, is acceptable to the God of Love, if it be offered by or for an uncharitable heart. For this reason Jesus premised the sacrifice of love to the sacrifice of the Cross. He prayed for His enemies. Let us imitate His example. If our brother has anything against us, or we have anything against him, away with it and all ill-feeling and animosity; let us be reconciled with all men; let us forgive injuries and offenses, that God may forgive us our sins. "If you forgive men their offenses, your heavenly Father will also forgive you your offenses." (Matt. vi. 14.)

PENITENTIA SALUTARIS.

1. Renovatio piæ intentionis-per diem.
 2. Septem Pater cum totidem Gloria Patri.
 3. Aliquot Pater pro omnibus inimicis et offensoribus nostris cum ruminatione quintæ petitionis.
 4. Non nunquam actus reconciliationis.
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SIXTH SUNDAY AFTER PENTECOST.

Epistle. Romans vi. 3-11.

KNOW you not that all we who are baptized in Christ Jesus, are baptized in his death?

4. For we are buried together with him by baptism unto death: That as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.

5. For if we have been planted together in the likeness of his death, in like manner we shall be of his resurrection.

6. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer.

7. For he that is dead, is justified from sin.

8. Now, if we be dead with Christ, we believe that we shall live also together with Christ:

9. Knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him.

10. For in that he died to sin, he died once: but in that he liveth, he liveth unto God.

11. So do you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Gospel. St. Mark viii. 1-9.

1. In those days again, when there was a great multitude, and had nothing to eat, calling his disciples together, he saith to them:

2. I have compassion on the multitude: for, behold, they have now been with me three days, and have nothing to eat:

3. And if I send them away fasting to their own houses, they will faint in the way: for some of them came from afar off.

4. And his disciples answered him: From whence can any one satisfy them here with bread in the wilderness?

5. And he asked them: How many loaves have ye? And they said: Seven.

6. And he commanded the people to sit down on the ground: and taking the seven loaves, giving thanks, he broke, and gave to his disciples to set before them; and they set them before the people.

7. And they had a few little fishes: and he blessed them, and commanded them to be set before them.

8. And they did eat, and were filled, and they took up that which was left of the fragments, seven baskets.

9. And they that had eaten were about four thousand: and he sent them away.

1. "*They have now been with Me three days, and have nothing to eat.*" Hunger and thirst for the divine word made them forget the hunger and thirst for corporal food. The very reverse is the case with us. At banquets, in merry company, time never appears long to us, if it last till late in the night. But Mass and sermons can never be short enough. Out of sheer anxiety for what we shall eat and what we shall drink, we neglect so often the divine service. Oh, how worldly we are! Let us first seek the kingdom of God and His justice, and all other things shall be added unto us.

2. "*I have compassion on the multitude, for they have nothing to eat.*" When our Lord had care for the temporal necessities of the people, what compassion will He not have with our spiritual neces-

sities! When He would work a miracle rather than send them away fasting to their homes, for fear they might faint on the way, what can and shall we not expect from Him for our weak and fainting souls? Lord, make us partake of Thy compassion, and care for us, that we may not grow faint on our way to eternity.

3. With seven loaves and a few little fishes about four thousand men were filled, and yet they took up that which was left of the fragments, seven baskets. Every year God, the heavenly provider, renews this great miracle on a large scale at the harvest-time, and every day on a small scale with single families and individuals. If God is not in a house, much will not suffice for a few. Let us, therefore, daily ask His blessing; but let us also make ourselves worthy of it by a truly Christian life. The Lord feeds only those who follow Him constantly.

4. "*Whence can any one satisfy them here with bread in the wilderness?*" This is the paltry care of those who are of the earth, earthly. O wretched and miserable soul, how long wilt thou be solicitous and troubled about many things, when only one thing is necessary? Suppress your desires, love the one thing necessary. "Cast all your solicitude upon the Lord, for He has care of you." (I. Pet. v. 7.) "The Lord ruleth me, I shall want nothing." (Ps. xxii. 1.)

PŒNITENTIA SALUTARIS.

Auditio concionis vel catechesis, stando, si possibile.

2. Refectio alicujus pauperis.
 3. Abstinencia quædam a cibo et potu.
 4. Eleemosyna alicui pauperi vel peregrinanti.
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SEVENTH SUNDAY AFTER PENTECOST.

Epistle. Romans vi. 19-23.

I SPEAK a human thing, because of the infirmity of your flesh: for as you have yielded your members to serve uncleanness and iniquity, unto iniquity; so now yield your members to serve justice, unto sanctification.

20. For when you were the servants of sin, you were free from justice.

21. What fruit, therefore, had you then in those things of which you are now ashamed? For the end of them is death.

22. But now, being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end everlasting life.

23. For the wages of sin is death. But the grace of God, everlasting life, in Christ Jesus our Lord.

Gospel. St. Matthew vii. 15-21.

15. Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravenous wolves.

16. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree yieldeth good fruit, and the bad tree yieldeth bad fruit.

18. A good tree cannot yield bad fruit; neither can a bad tree yield good fruit.

19. Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into the fire.

20. Wherefore, by their fruits you shall know them.

21. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that

doeth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

1. "*Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father who is in heaven.*" Terrible words for those who are always making fair promises, but never fulfil them; who always make good resolutions, but never keep them; who say many and long prayers, but never amend their lives. God wants works, not empty words. It is very good to pray, but it is not enough. We must do the one thing and not neglect the other. "If I be a father, where is my honor? and if I be a master, where is my fear?" (Malach. i. 16.) What good will it be to a master, if his servant be courteous and complimentary, but neglect to execute his orders.

2. "*Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravenous wolves.*" Let us particularly beware of being such ourselves, who play the hypocrite, flatter others, praise them in their presence and slander them in their absence, who in their hearts are the very reverse of what they appear externally. Let us not do that ourselves, but let us also beware of false men who are given to these wicked practices. People who flatter us, who applaud our evil deeds, are not our true friends. They only make use of us as tools, in order to gratify their passions and to obtain the object of their ambition or avaricious desire.

3. "*Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into the fire.*" Such an

unfruitful tree is every soul which is destitute of virtues and merits, which has only leaves, but no fruit. What is the case with us? We stand already many years in the garden of God—as fruit-bearing trees—but where is the fruit? Titus said: I have lost a day. How many days have we suffered to pass away without doing anything good—unacceptable to God, unprofitable to ourselves. Let us amend our lives. Every evening before going to bed let us examine our conscience and see what good and meritorious actions we have performed during the day.

4. This, then, is the lot of the barren tree—of the slothful, inactive Christian; he shall be cut down—death comes with its sickle and cuts him off, and then he will be cast into the fire of hell, if he be thoroughly corrupted; or in the fire of purgatory, if he is not wholly bad. To burn or to do penance, which do we prefer? Is it not easier and better to do penance here than to burn hereafter? O Lord! here burn, here cut, but spare me hereafter. Let us bear with patience the sufferings of this life, that in the other world we may have to suffer nothing, or that we may not have to suffer long.

POENITENTIA SALUTARIS.

1. *Contritio de tota vita præterita.*
2. *Quotidianum per hebdomadam examen circa bona opera peracta.*
3. *Tres Pater pro animabus in purgatorio.*
4. *Oblatio ærumnarum in satisfactionem pro peccatis.*

EIGHTH SUNDAY AFTER PENTECOST.

Epistle. Romans viii. 12-17.

THEREFORE, brethren, we are debtors, not to the flesh, to live according to the flesh.

13. For if you live according to the flesh, you shall die: but if by the spirit you mortify the deeds of the flesh, you shall live.

14. For whosoever are led by the Spirit of God, they are the Sons of God.

15. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry: Abba, (Father.)

16. For the Spirit himself giveth testimony to our spirit, that we are the sons of God.

17. And if sons, heirs also: heirs indeed of God, and joint-heirs with Christ.

Gospel. St. Luke xvi. 1-9.

1. And he said also to his disciples: There was a certain rich man who had a steward: and the same was accused unto him that he had wasted his goods.

2. And he called him, and said to him: What is this I hear of thee? give an account of thy stewardship: for now thou canst not be steward.

3. And the steward said within himself: What shall I do, for my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed.

4. I know what I will do, that when I shall be put out of the stewardship, they may receive me into their houses.

5. Therefore, calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord?

6. But he said: A hundred barrels of oil. And he said to him: Take thy bill, and sit down quickly and write fifty.

7. Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill, and write eighty.

8. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children

of this world are wiser in their generation than the children of light.

9. And I say to you: Make to yourselves friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings.

1. The rich man in the Gospel of this day is God, the steward is man. We are not the proprietors of what we possess, but merely stewards, and as such we shall one day be obliged to render an account to God. Give an account of thy stewardship, of everything entrusted to thy care, of all graces received and the use made of them. Let us be good and faithful stewards; that at the last account we may stand before God with a good conscience, let us now daily render an account to ourselves by a careful examination of conscience.

2. *"Give an account of thy stewardship, for thou canst be steward no longer."* This will be said to us in our last hour, when we are about to die. That these words may not terrify us as they did the unjust steward, let us make good use of our stewardship, our lifetime; let us work and do good whilst it is day, for the night cometh when no man can work. Let us do now what soon, very soon, we will be no longer able to do.

3. The steward in the Gospel of this day had wasted the goods of his lord. O my God! how many goods of soul and body, which were entrusted to me, have I already wasted? Let us sincerely repent of this waste, and as God still permits us to be His stewards, let us in future make better use of what He has committed to our care.

4. "*The children of this world are wiser in their generation than the children of light.*" Why? Because they are never at a loss for ways and means to extricate themselves out of difficulties and perplexities. We must never make use of unjust means, as the steward in this day's Gospel, but our Saviour indicates to us a lawful and easy means. Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings. He means: use the goods of this world well, that thereby you may obtain the eternal goods; make for yourselves, by alms and works of mercy to the poor, friends who render the way to heaven easy. This is the prudence which becomes the children of light.

POENITENTIA SALUTARIS.

1. Examen conscientiae de usu et abusu bonorum fortunæ, naturæ, et gratiæ, cum contritione.
2. Recordatio novissimorum, præsertim particularis et universalis judicii.
3. Eleemosyna conveniens statui ac conditioni poenitentis.
4. Pro clericis: Ps. L, Miserere.

NINTH SUNDAY AFTER PENTECOST.

Epistle. I. Corinthians x. 6-13.

WE should not covet evil things, as they also coveted.

7. Neither become ye idolaters, as some of them; as it is written: The people sat down to eat and drink, and rose up to play.

8. Neither let us commit fornication; as some of them committed fornication, and there fell in one day three-and-twenty thousand.

9. Neither let us tempt Christ; as some of them tempted, and perished by serpents.

10. Neither do you murmur; as some of them murmured, and were destroyed by the destroyer.

11. Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come.

12. Wherefore, let him that thinketh himself to stand, take heed lest he fall.

13. Let no temptation take hold on you, but such as is human: and God is faithful, who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it.

Gospel. St. Luke xix. 41-47.

41. And when he drew near, seeing the city, he wept over it, saying:

42. If thou also hadst known, and that in this thy day, the things that are for thy peace: but now they are hidden from thy eyes.

43. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side,

44. And beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation.

45. And entering into the temple, he began to cast them out that sold therein, and them that bought,

46. Saying to them: It is written: My house is the house of prayer. But you have made it a den of thieves.

47. And he was teaching daily in the temple.

1. *Jesus weeps over the city of Jerusalem.* These tears are tears of love, tears of commiseration, tears of sorrow. Love wishes to make the beloved happy, and when it cannot make him happy, it weeps. Compassion suffers with the suffering, and sufferings and pains elicit tears. We mourn at the death of the body, how much more ought we to lament the death of the soul! We weep over temporal misfortunes, how much more reason have we to bewail eternal perdition.

2. *Jesus weeps.* Oh! let us hasten to dry those tears! But how can we? By learning to do what is for our peace and salvation. If thou hadst known the things that are for thy peace. What things are for our peace? *Conversion*, if we are sinners; *perseverance*, if we are just. Let us examine ourselves carefully and sincerely before God, and if our conscience accuse us of living at war with God, let us hasten to make our peace with Him. But if we are in the state of grace, let us take care not to lose it again.

3. "*Days shall come upon thee,*" says Jesus. What kind of days? Days of anguish and terror; of suffering and tribulation; of despair and perdition. All these things were literally fulfilled by the extirpation of the Jewish nation, and the devastation of the unhappy city which had crucified its God and Saviour. But it will be fulfilled in a more terrible manner in every impenitent sinner

at the hour of death. Let us prevent this terrible hour by a continual preparation for a good and happy death, that by a just judgment of God it may not happen, that because we would not prepare when we could, we cannot when we will. Let us prepare when we have both time and means to do it. If I am not prepared to-day, when shall I be?

4. "*My house is a house of prayer, but you have made it a den of thieves.*" Who makes the house of God a den of thieves? He that gives scandal in it, for he steals, and kills his own soul, and the souls of others; the unworthy communicant, who, as the Apostle says, sins against the flesh and the blood of the Lord, and crucifies Jesus anew. Let us beware of this and let us not suffer this to be done by others, let us respect the presence of Christ, and admonish those who talk and behave irreverently in church. Consider, what am I to do in church? Am I in the state of grace? We should honor and use the house of God as God's house, as a house of prayer. Oh, how many graces can we obtain by prayer in the house of prayer! My house shall be called the house of prayer for all nations. (Is. lvi. 5.) Go to Mass regularly on Sundays and holydays.

POENITENTIA SALUTARIS.

1. *Preces pro conversione peccatorum.*
2. *Oratio usque ad proximam confessionem antecubitum quotidie recitanda in memoriam agonie Jesu et pro felici morte.*

3. Visitatio ecclesiæ et deprecatio coram Sanctissimo omnium in ecclesia commissarum irreverentiarum præsertim indignæ communionis.

4. Oratio pro iis, qui ob irreverentias in ecclesia commissas in purgatorio poenas luunt.

TENTH SUNDAY AFTER PENTECOST.

Epistle. I. Corinthians xii. 2-11.

YOU know that when you were heathens, you went to dumb idols, according as you were led.

3. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith anathema to Jesus. And no man can say, the Lord Jesus, but by the Holy Ghost.

4. Now there are diversities of graces, but the same Spirit:

5. And there are diversities of ministries, but the same Lord.

6. And there are diversities of operations, but the same God, who worketh all in all.

7. But the manifestation of the Spirit is given to every man unto profit.

8. To one indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit:

9. To another, faith in the same Spirit: to another, the grace of healing in one Spirit:

10. To another, the working of miracles: to another, prophecy: to another, the discerning of spirits: to another, divers kinds of tongues; to another, interpretation of speeches.

11. But all these things one and the same Spirit worketh, dividing to every one according as he will.

Gospel. St. Luke xviii. 9-14.

9. He spoke also this parable to some who trusted in themselves as just, and despised others:

10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican:

11. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, nor such as this publican.

12. I fast twice in the week: I give tithes of all that I possess.

13. And the publican, standing afar off, would not so much as lift his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner.

14. I say to you, this man went down to his house justified rather than the other; because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

1. "*Two men go up to the temple to pray*,"—a proud Pharisee, and an humble publican—a man sanctimoniously just, and a penitent sinner; the one is rejected, the other justified. Why? God resists the proud, and gives grace to the humble. (St. James ix. 16.) We must detest the pride of the Pharisee, and imitate the humility of the Publican. Especially when we go to church, pride ought to be renounced, and humility should be our companion. We ought to appear with feelings of profound humility and inmost repentance everywhere, but especially in church.

2. Which fault is the most dangerous and the most injurious to man? Too much self-confidence, pride. "He that trusts in his own heart, is a fool." (Prov. xxviii. 26.) Those who think too much of themselves, and imagine that they are better than others, are hateful to God and man; to God, before whom no one is just—to man, because he who despises others is despised by them. Beware then of

despising others, and of exalting yourselves. Suppose we are not conscious of anything, let us not on that account think ourselves better than others. Who knows? if others had received the graces which we have received from God, would they not have made a better use of them?

3. He who despises his fellow-man, as the Pharisee did, despises Jesus Christ Himself, who says: "What you do to one of these, the least of My brethren, you do it to Me," (Matt xxv. 40), evil as well as good. And wherein does God most frequently punish those guilty of uncharitable judgment and contempt of others? Therein, that He permits them to fall into the same and even greater sins, and to be far more despicable than those whom they have despised. Wherefore, thou art inexcusable, O man, whosoever thou art, that judgest. For wherein thou judgest another, thou condemnest thyself; for thou doest the same things which thou judgest. (Rom. ii. 1.) This is particularly the case with the sins of impurity. "He that stands, let him take heed lest he fall."

4. *"Every one that exalteth himself, shall be humbled, and he that humbleth himself, shall be exalted."* We see these words of God verified in the Pharisee and publican. The Pharisee exalted himself, saying: "O God, I give Thee thanks that I am not as the rest of men," I am not guilty of such and such sins, on the contrary I do such and such good works, which others do not. And behold! the Pharisee went away a greater sinner than he had come. The publican humbled himself: O God, be

merciful to me a sinner; and behold, he was exalted—his prayer was heard, and he who had come a sinner, went down to his house justified. Learn then to be truly humble.

POENITENTIA SALUTARIS.

1. Preces genibus flexis.
 2. Quotidie usque ad proximam confessionem et quidem sæpius per diem cum compunctione cordis proferas illud Publicani: Domine, propitius esto mihi peccatori.
 3. Quodsi cogitationibus superbis tentaris, dicas: Gloria Patri.
 4. Interna vel externa honoratio eorum, quos mente et verbo contempsisti.
 5. Pro clericis: De profundis.
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ELEVENTH SUNDAY AFTER PENTECOST.

Epistle. I. Corinthians xv. 1-10.

NOW I make known unto you, brethren, the gospel which I preached to you, which also you have received, and wherein you stand.

2. By which also you are saved: if you hold fast after what manner I preached to you, unless you have believed in vain.

3. For I delivered to you first of all, which I also received: how that Christ died for our sins, according to the Scriptures:

4. And that he was buried; and that he rose again the third day, according to the Scriptures:

5. And that he was seen by Cephas, and after that by the eleven.

6. Then he was seen by more than five hundred brethren at once: of whom many remain unto this present; and some have fallen asleep.

7. After that, he was seen by James, then by all the apostles.

8. And last of all, he was seen also by me, as by one born out of due time.

9. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

10. But by the grace of God I am what I am: and his grace in me hath not been void.

Gospel. St. Mark vii. 31-37.

31. And again, going out of the borders of Tyre, he came by Sidon to the sea of Galilee, through the midst of the territories of Decapolis.

32. And they bring to him one that was deaf and dumb; and they besought him to lay his hand upon him.

33. And taking him aside from the multitude, he put his fingers into his ears, and spitting, he touched his tongue;

34. And looking up to heaven, he groaned, and said to him: Ephpheta, that is, Be opened.

35. And immediately his ears were opened; and the string of his tongue was loosed; and he spoke right.

36. And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it.

37. And so much the more did they wonder, saying: He hath done all things well: he hath made both the deaf to hear, and the dumb to speak.

1. Jesus heals one that was deaf and dumb. Morally speaking, we frequently labor under the same evil; we are deaf to the salutary admonitions and inspirations of God, and dumb to our sins and vices; we have ears, and hear not, tongues, and speak not, where we should hear and speak. Let us ask Jesus to work the same miracle in our souls which He worked in the body of the deaf and dumb man, that He may open the ears of our hearts

and loose the string of our tongue, that we may hear what is right and speak what is true.

2. "*The string of his tongue was loosed, and he spoke right.*" The tongue is the most dangerous member of the human body, and for this reason we must bind it, and never loose it, except in order to speak right. It is better for us to remain dumb than to speak evil. "For of every idle word that man shall speak, he shall render an account of it on the day of judgment." In much speaking thou shalt not avoid sin. "I have often regretted to have spoken, never, to have kept silence." (Thom. à Kempis.) But where the honor and glory of God, our own and our neighbor's good require that we speak, we must loose the string of our tongues and say with St. Paul: "The word of God is not bound." (II. Tim. ii. 9.) Let us daily pray to the Lord: "Set a watch, O Lord, before my mouth, and a door around my lips. Incline not my heart to evil words," (Ps. cxl. 2, 3), that we may be able to say with St. Ephraim at the end of our lives: A foolish or a bad word never passed my lips.

3. "*He charged them that they should tell no man.*" He forbade the publication of the miracle, and why? As a warning for us all to avoid carefully all ostentation and boasting; not to say that which might redound to our honor without necessity, lest we forfeit the merit of our good deeds. The good we may have done with God's grace, we must keep secret, and say to ourselves: "Not to us, O Lord, not us; but to Thy name give

glory." (Ps. cxii. 1.) What have we, that we have not received, but if we have received, why do we glory, as if we had not received?

4. "*But the more He charged them, so much the more a great deal did they publish it.*" So it is: he who flees honor, finds it, but honor flees him who seeks it. The humble are praised, the proud reprehended. What did the people say? A great deal in a few words: "He hath done all things well." Where is the man of whom this could be said? What we do is generally done ill, and our faults detract from the merits of our best actions. But what God does is done well. All the works of God are perfect. Let us praise the Lord in all He does, and let us amend what we have not done well.

POENITENTIA SALUTARIS.

1. Strictissimum silentium per aliquod tempus.
2. Examen conscientiae de vitiis linguæ cum contritione.
3. Impositio operis alicujus pœnalis, quotiescunque peccaminosum quid dixeris.
4. Oratio pro iis, qui propter peccata aurium et linguæ in purgatorio pœnas luunt.
5. Gratiarum actio pro omnibus benefactis divinis.
6. Pro clericis: Ps. cxxx, Domine, non est exaltatum, vel: hymnus, Te deum.

TWELFTH SUNDAY AFTER PENTECOST.

Epistle. II. Corinthians iii. 4-9.

AND such confidence we have, through Christ, towards God:

5. Not that we are sufficient to think anything of ourselves, as of ourselves: but our sufficiency is from God:

6. Who also hath made us fit ministers of the new testament; not in the letter, but in the Spirit: for the letter killeth; but the Spirit giveth life.

7. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which is done away;

8. How shall not the ministration of the Spirit be rather in glory?

9. For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

Gospel. St. Luke x. 23-37.

23. And turning to his disciples, he said: Blessed are the eyes that see the things which you see.

24. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them.

25. And, behold, a certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life?

26. But he said to him: What is written in the law? how readest thou?

27. He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said to him: Thou hast answered right: this do, and thou shalt live.

29. But he, willing to justify himself, said to Jesus: And who is my neighbor?

30. And Jesus answering, said: A certain man

went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half-dead.

31. And it happened that a certain priest went down the same way: and seeing him, he passed by.

32. In like manner, also, a levite, when he was near the place, and saw him, passed by.

33. But a certain Samaritan, being on his journey, came near him: and seeing him, was moved with compassion;

34. And going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him.

35. And the next day he took out two pence, and gave them to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee.

36. Which of these three, in thy opinion, was neighbor to him that fell among the robbers?

37. But he said: He that showed mercy to him. And Jesus said to him: Go, and do thou in like manner.

1. *A man fell among robbers.* How often does this happen in a moral sense? Robbers and murderers of the soul are lying in wait everywhere. Without us, bad companions, false friends, seducers of both sexes. Within us, the flesh and its concupiscence, concupiscence of the eyes, and the pride of life. Around us, Satan with all his snares and stratagems. Danger at every step. Let us then watch. He that carries his treasure openly, desires to be robbed. But all our watchfulness will be unavailing without help from above; therefore watch and pray. (Matt. xxvi. 41.)

2. *"What must I do to possess eternal life?"* This is the most important of all questions, the true answer of which is: "Love God above all things

and thy neighbor as thyself." Do this, and thou shalt live. In all our actions we must ask ourselves: What must I do to possess eternal life? Of what use will this present life be to us if we lose eternal life? What does the love of God require of me now and then? What does the love of our neighbor require? To love God above all things for His own sake, and to do to my neighbor what I would reasonably wish him to do to me under similar circumstances. "My dearest: if God hath so loved us, we ought also to love one another." (I. John iv. 11.)

3. How uncharitable were the priest and levite towards the unfortunate man! To see his helplessness, and to go their way without relieving him! How noble, on the contrary, is the conduct of the merciful Samaritan! He sees the unfortunate man, is moved with compassion, and does everything to alleviate his suffering.' Let us examine ourselves whether we have acted towards our neighbors like the uncharitable priest and levite, or like the merciful Samaritan. Did we succor our unfortunate fellow-men, where and as we could, and if we could not help, have we at least had compassion, or did we pass by unfeelingly? "He that doeth mercy, offereth sacrifice." (Eccles. xxv. 4.) He that hath mercy on the poor, lendeth to the Lord, and He will repay him. (Prov. xix. 19.)

4. The man who fell among robbers is a picture of the sinner, who has been seduced by others. The seducers rob him of what is most precious, of virtue and innocence and the treasures of grace,

wound him—for every sin is a wound of the soul, more or less dangerous, leave him half-dead, unable to amend his life. The priest and the levite are the picture of uncharitable men, especially unfeeling and slothful priests, pastors of souls, confessors. The merciful Samaritan is the picture of an affectionate man who loves his neighbor sincerely and disinterestedly, who has compassion on the sinner and leaves nothing undone to reclaim him; it is the picture of the Good Shepherd, the friend and Redeemer of sinners.

PŒNITENTIA SALUTARIS.

1. Ante et post communionem actem perfectæ caritatis in Deum elicias.
2. Corporale opus misericordiæ.
3. Preces pro conversione peccatorum.
4. Preces pro animabus, quæ tui causa in purgatorio purgantur.
5. Pro clericis: Ps. 1, Miserere.

THIRTEENTH SUNDAY AFTER PENTECOST.

Epistle. Galatians iii. 16-22.

TO Abraham were the promises made, and to his seed. He saith not: And to his seeds, as of many; but as of one; and to thy seed, who is Christ.

17. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect.

18. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise.

19. Why then was the law? It was set because of transgressions, till the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator.

20. Now a mediator is not of one: but God is one.

21. Was the law, then, against the promises of God? God forbid. For if there had been a law given, which could give life, verily justice should have been by the law.

22. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

Gospel. St. Luke xvii. 11-19.

11. And it came to pass, as he was going to Jerusalem, that he passed through the midst of Samaria in Galilee.

12. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off:

13. And they lifted up their voice, saying. Jesus, master, have mercy on us.

14. And when he saw them, he said: Go, show yourselves to the priests. And it came to pass, that, as they went, they were cleansed.

15. And one of them, when he saw that he was cleansed, went back, with a loud voice glorifying God.

16. And he fell on his face before his feet, giving thanks. And this man was a Samaritan.

17. And Jesus answering said: Were there not ten made clean? and where are the nine?

18. There is no one found to return, and give glory to God, but this stranger.

19. And he said to him: Arise, go thy way, for thy faith hath made thee whole.

1. Ten lepers are healed, and only one returns to give thanks to his benefactor, to give glory to God. Oh! how ungrateful men are towards God! They have everything from Him and do not acknowledge it. How ungrateful towards Jesus! They have His own flesh and blood and do not

appreciate it. How ungrateful towards their human benefactors, towards parents, superiors, and other good and charitable people. Are we of the number of the ungrateful? Nothing is more heinous than ingratitude. Our Lord remarks. "There is no one found to return, and give glory to God, but this stranger." (St. Luke xviii. 18.) To return no thanks for benefits is disgraceful, and considered ignominious by all men. (Seneca.) "In all things give thanks: for this is the will of God in Christ Jesus concerning you all." (I. Thess. v. 8.)

2. Sin is the leprosy of the soul. Who is without this leprosy? Who is without sin? "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (I. John i. 8.) "In many things we all offend." (St. James iii. 2.) "Even the just man falls seven times." (Prov. xxiv. 16.) Let us not deceive ourselves with our pretended sinlessness, but let us acknowledge before God and man that we are sinners. We have brought this poison with us into the world, and although the waters of Baptism have washed away the first leprosy, there still remains our corrupt nature, concupiscence, and many unruly passions, which incline us to all kind of disorders.

3. What did Jesus use for the cleansing of the lepers? Nothing but obedience. Go, said He, show yourselves to the priests, and as they went they were made clean. Behold here the means to be healed of the leprosy of sin, obey the command

of Christ and His Church. They point us to the priests, to the confessors, go and show yourselves to the priests. Do not conceal your wounds from your physician, show yourselves in your true state; otherwise he cannot heal your disease. Do not defer your conversion and penance. Do not say: "The mercy of God is great and He will have mercy on the multitude of my sins. For mercy and wrath come quickly from Him, and His wrath looketh upon sinners."

4. The grateful man—the one out of ten, who were made clean, who acknowledged the greatness of the benefit, and returned to give thanks to his benefactor, and glory to God—was a stranger, a Samaritan. So it is in the world. Just our own relations are generally the most ungrateful, whilst strangers who are nothing to us, and have received from us less good, show themselves grateful. Let us be thankful for benefits received. Thanks are a new petition. The grateful leper heard the consoling words: Go thy way, thy faith has made thee whole.

POENITENTIA SALUTARIS.

1. *Tres Pater cum totidem Gloria Patri vel auditio Missæ in gratiarum actionem pro omnibus a Deo collatis spiritualibus et corporalibus beneficiis.*

2. *Examen conscientiæ de vita præterita et de omnibus hucusque peractis confessionibus, invocato lumine Spiritus Sancti.*

3. *Confessio generalis intra definitum tempus pro indole poenitentis.*

4. Pro clericis: Hym., Te Deum, aut Ps. **eii**,
pro omnibus beneficiis acceptis.

FOURTEENTH SUNDAY AFTER PENTECOST.

Epistle. Galatians v. 16-24.

I SAY then: Walk in the Spirit, and you shall not fulfil the lusts of the flesh.

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary one to another; so that you do not the things that you would.

18. But if you are led by the Spirit, you are not under the law.

19. Now the works of the flesh are manifest; which are, fornication, uncleanness, immodesty, luxury,

20. Idolatry, witchcraft, enmities, contentions, emulations, wrath, quarrels, dissensions, sects,

21. Envy, murders, drunkenness, revelings, and such like: of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God.

22. But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity,

23. Mildness, faith, modesty, continency, chastity. Against such there is no law.

24. And they who are Christ's have crucified their flesh, with the vices and concupiscences.

Gospel. St. Matthew vi. 24-33.

24. No man can serve two masters, for either he will hate the one, and love the other: or he will hold to the one, and despise the other. You cannot serve God and Mammon.

25. Therefore I say to you, Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the food, and the body more than the raiment?

26. Behold the fowls of the air, for they sow not,

neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are not you of much more value than they?

27. And which of you, by thinking, can add to his stature one cubit?

28. And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labor not, neither do they spin:

29. And yet I say to you, that not even Solomon, in all his glory, was arrayed as one of these.

30. Now, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; how much more you, O ye of little faith?

31. Be not solicitous, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed?

32. For after all these things do the heathen seek. For your Father knoweth that you have need of all these things.

33. Seek ye, therefore, first the kingdom of God, and his justice; and all these things shall be added unto you.

1. "*No man can serve two masters.*" Who are these two masters? God and Satan—God and the world—God and the flesh. These two masters ask contrary things; what the one loves the other hates; what the one forbids the other permits; what the one commands the other disapproves. There is no double service possible. We must renounce one of these masters, that we may be able to serve the other. Whom have we served heretofore? Whom will we serve for the future?

2. When one enters service he is promised certain wages for his labor. What does Satan promise? He promises the best and gives the worst; he promises honor, and gives disgrace; he promises pleasure, and gives pain: he promises profit, and returns loss; he promises life, and repays with

death. What doth it profit me, if I should gain the whole world, but lose my own soul? How hard is the service of Satan! No servitude is baser than voluntary slavery. (Seneca.) God asks faithful service, and promises great wages, and He pays what He promises, and His payments are made in pure gold—life everlasting.

3. What is the life of a man upon earth? The Gospel says: "Like the grass of the field, which is to-day, and to-morrow is cast into the oven." And yet we are enamored of life, so much so that we hardly ever think of dying. How foolish! Is our life not a lingering death? We must die. "It is appointed for all men once to die." We began to die when we were born; and we will cease to die when we cease to live. Does not a prisoner think with pleasure of his release from prison, the slave of the end of his slavery, and the sailor of his entering into harbor?

4. Why so much solicitude for this temporal life—food and raiment, and so little for eternal life—for the immortal soul? Did Christ die for our bodies? Did He not die for our souls? Oh! soul, image of God, how little art thou cared for? The God-Man has shed all His blood for thee; He would not have considered the whole universe worth a drop of blood. The soul is of greater value than the body. The devil values it highly. "All these I will give thee"—the world and the kingdoms thereof—if thou wilt give me thy soul.

N. B.—The Gospel of this day contains a beautiful lesson for females fond of dress and finery.

For raiment, why are you solicitous? Consider the lilies of the field, how they grow; they labor not, neither do they spin, and yet I say to you, that not even Solomon, in all his glory, was arrayed as one of these. (Luke v. 27.)

PENITENTIA SALUTARIS.

1. Renovatio votorum baptismi.
 2. Actus fidei, spei, et caritatis.
 3. Memoria mortis et suffragia pro defunctis.
 4. Eleemosyna in satisfactionem ob nimiam de temperalibus solitudinem.
 5. Vestire pauperem in satisfactionem ob indecentem ornatum.
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FIFTEENTH SUNDAY AFTER PENTECOST.

Epistle. Galatians v. 25, 26; vi. 1-10.

IF we live in the Spirit, let us also walk in the Spirit.

26. Let us not become desirous of vainglory, provoking one another, envying one another.

1. Brethren, and if a man be overtaken in any fault, you who are spiritual, instruct such a one in the spirit of mildness, considering thyself, lest thou also be tempted.

2. Bear ye one another's burdens, and so shall you fulfil the law of Christ.

3. For if any man think himself to be something, whereas he is nothing, he deceiveth himself.

4. But let every one prove his own work; and so he shall have glory in himself only, and not in another.

5. For every one shall bear his own burden.

6. And let him who is instructed in the word communicate to him who instructeth him, in all good things.

7. Be not deceived: God is not mocked;

8. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the Spirit, of the Spirit shall reap life everlasting.

9. And in doing good let us not fail: for in due time we shall reap, not failing.

10. Therefore, whilst we have time, let us do good to all men, but especially to those who are of the household of the faith.

Gospel. St. Luke vii. 11-16.

11. And it came to pass, after this, that he went into a city called Naim: and there went with him his disciples, and a great multitude.

12. And when he came nigh to the gate of the city, behold, a dead man was carried out, the only son of his mother; and she was a widow: and much people of the city was with her.

13. And when the Lord saw her, he had compassion on her, and said to her: Weep not.

14. And he came near and touched the bier. (And they that carried it stood still.) And he said: Young man, I say to thee, arise.

15. And he that was dead sat up, and began to speak. And he delivered him to his mother.

16. And there came a fear on them all: and they glorified God, saying: That a great prophet is risen up among us: and God hath visited his people.

1. Our divine Lord *meets a funeral procession.* When He came nigh to the gate of the city, behold, a dead man was carried out. Where is there a city, a town, a village, a house, out of which dead men are not carried? Everywhere and every day we meet funeral processions. Very soon they will carry us to our last resting-place—the grave. Let us frequently think of this last and important event of our life, when we shall leave this world never to return. Let us, therefore, strive so to live, that at our departure hence Jesus with His dis-

ciples may meet us, as He met the corpse of the youth of Naim.

2. The dead man who was carried out was the only son of his mother, and she was a widow. This youth must have been a good son, because his mother wept so bitterly. But how many mothers weep over their sons and daughters, not because they lose them by an early death, but because in life they cause them so much grief and shame. Oh, ye young people! these tears which you force from your parents will aggravate the terrors of your death, and it is much to be feared that your parents will die before their allotted time, because, by your bad conduct, you embitter and shorten their days.

3. When the Lord saw the weeping mother, He was moved with compassion towards her, and why? To show that God has compassion on the afflicted and oppressed, especially the widows and orphans, and that we likewise should have compassion on them. Again, because He saw in this weeping mother the sorrow and grief which the mother of all the faithful—the Catholic Church—feels for the loss and spiritual death of so many of her children. Let us also have compassion on all sinners, and pray to God for their conversion.

4. The raising of this youth to life is calculated to strengthen our faith in Jesus. Who can, of his own power, raise the dead to life, but the Master of life and death? It is calculated to confirm our hope in Jesus, who said to the youth: Young man, I say to thee, arise. He will also once say to our

bodies mouldering in the grave, "I say to you, arise." It inflames our love for Jesus. He gave the son to the mother. He has also, when we had the misfortune to fall into sin, restored us to our mother, the Church, by the Sacrament of Penance. Does such a compassionate love not deserve a return of love? Love begets love.

PŒNITENTIA SALUTARIS.

1. Comitatio funeris ad sepulchrum.
2. Preces pro peccatoribus, hæreticis, et infidelibus.
3. Visitatio cœmeterii.
4. Opus misericordiæ erga viduam pauperem.
5. Te in lecto decumbente recordatio expositionis funeris tui et translationis ad sepulchrum.
6. Pro clericis: Miserere et De profundis.

SIXTEENTH SUNDAY AFTER PENTECOST.

Epistle. Ephesians iii. 13-21.

WHEREFORE I beseech you not to be disheartened at my tribulations for you, which is your glory.

14. For this cause I bow my knees to the Father of our Lord Jesus Christ,

15. Of whom all paternity in heaven and earth is named,

16. That he would grant you, according to the riches of his glory, to be strengthened with power by his Spirit unto the inward man;

17. That Christ may dwell by faith in your hearts; that, being rooted and founded in charity,

18. You may be able to comprehend, with all the

saints, what is the breadth, and length, and height, and depth:

19. To know also the charity of Christ, which surpasseth knowledge, that you may be filled unto all the fulness of God.

20. Now to him, who is able to do all things more abundantly than we ask or understand, according to the power which worketh in us;

21. To him be glory in the church and in Christ Jesus, throughout all generations, world without end. Amen.

Gospel. St. Luke xiv. 1-11.

1. And it came to pass, when Jesus went into the house of a certain prince of the Pharisees on the Sabbath day to eat bread, and they were watching him:

2. And behold, there was a certain man before him that had the dropsy.

3. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath day?

4. But they held their peace. But he taking him, healed him, and sent them away.

5. And answering them, he said: Which of you whose ass or his ox shall fall into a pit, and will not immediately draw him out on the Sabbath day?

6. And they could not answer him to these things.

7. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them:

8. When thou art invited to a wedding, sit not down in the highest place, lest perhaps one more honorable than thou be invited by him:

9. And he who invited thee and him, come and say to thee: Give place to this man; and then thou begin with blushing to take the lowest place.

10. But when thou art invited, go, sit down in the lowest place: that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee.

11. Because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

1. Charity forbids us to suspect our neighbor of anything bad. The Pharisees transgressed this precept of charity. "They watched Him," says the Gospel. To watch our neighbor is right, if our motive is good. If we watch because it is our duty, it is fulfilling our duty; if we watch out of charity, it is an act of charity; if we watch out of envy or any bad intention, the sin is the greater the more sinful the intention is.

2. The Pharisees may watch all the words and deeds of Jesus with Argus eyes, they shall never find in them anything deserving the least censure. His innocence will only appear the brighter before their eyes, and envy the more savagely gnaw their hearts. With justice St. Basil calls envy the invention of the devil, with which he kills those who are its victims. It is, therefore, frequently called poisonous envy, because it spits out poison, and sucks in poison; it aims at the life of others, and destroys its own life.

3. If an ox or an ass fall into the pit, he is drawn out, whether it be on the Sabbath day or not. Is not our fellow-man of far more value? It is an empty excuse to omit works of charity on Sundays and holydays, under the pretext that it is forbidden to work on those days. Where charity calls, the law is silent; yes, he who fulfils it in this way acts according to the spirit and meaning of the Church. God's honor and the salvation of our neighbor take precedence of all else. Yet while we do one thing we must not neglect the other. Both must be united as far as possible and compatible. And

how much can we do, if we earnestly strive; but we lack the will.

4. Let us despise no man. Let us not judge others. God is the judge of us all. If we must judge, let us judge ourselves. Who knows but he whom we censure may be preferred by God, and when God distributes the places it may be said to us: Give place to this man. Let us avoid all rash judgment and all vain self-complacence. Every one that exalts himself shall be humbled, and he that humbles himself shall be exalted. Let us think and acknowledge that we would be the worst of all, if God would withdraw His grace and help from us. Give, and leave every one his honor, and yield modestly when others are advanced.

POENITENTIA SALUTARIS.

1. Enarratio rei, quæ cedit in honorem proximi tui.
2. Visitatio ægroti die dominica vel festiva.
3. Preces coram cruce ad adorandum Jesum, in summa humilitate pro nobis mortuum.
4. Actus humilitatis.
5. Pro clericis: Ps. xxxiii., Benedicam Dominum in omni tempore.

SEVENTEENTH SUNDAY AFTER PENTECOST.

Epistle. Ephesians iv. 1-6.

I THEREFORE, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called.

2. With all humility and mildness, with patience, supporting one another in charity,

3. Careful to keep the unity of the Spirit in the bond of peace.

4. One body, and one Spirit; as you are called in one hope of your vocation.

5. One Lord, one faith, one baptism.

6. One God and Father of all, who is above all, and through all, and in us all.

Gospel. St. Matthew xxii. 35-46.

35. And one of them, a doctor of the law, asked him, tempting him:

36. Master, which is the great commandment in the law?

37. Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.

38. This is the greatest and first commandment.

39. And the second is like to this: Thou shalt love thy neighbor as thyself.

40. On these two commandments dependeth the whole law and the prophets.

41. And the Pharisees being gathered together, Jesus asked them,

42. Saying: What think you of Christ? whose son is he? They say to him: David's.

43. He saith to them: How then doth David in spirit call him Lord, saying:

44. The Lord said to my Lord: Sit on my right hand, until I make thy enemies thy footstool?

45. If David then call him Lord, how is he his son?

46. And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.

1. Not in order to learn the truth, but to catch

Jesus in His words, the Pharisees asked Him: 'Which is the great commandment in the law?' How often is this done in our days, that people think differently from what they say; they feign friendship and nourish enmity, they praise us in our presence and slander us in our absence, they flatter us and at the same time wish us every evil. Beware of such deceit. Great is truth, and it shall prevail, and "God hates all workers of iniquity, and He will destroy all that speak a lie." (Ps. v. 7.)

2. "*Thou shalt love the Lord thy God.*" God must command us to love Him,—what a shame! Would it not be enough for Him merely to allow us to love Him, the greatest good? What is worthy of our love without Him and besides Him? We always love what is good or appears good. Now nothing is good but God. He is the source of all goodness. The dog loves his master, and should not man love his? What does the master give the dog? Bones, strokes, and kicks, and yet the dog is faithful to his master. Shall we be thus excelled by a poor brute?

3. "*Thou shalt love thy neighbor as thyself.*" The second commandment is like to the first, the one cannot be fulfilled without the other. We cannot love our neighbor without loving God, because we must love him for God's sake, and we cannot love God without loving our neighbor, for we must love God in the neighbor. We must not put asunder what God has joined together, and what cannot be separated—the love of God from the love of the neighbor, or the love of the neighbor from the love

of God. He who loves the father, must also love the children, and he who wishes to love in the right manner, must love for the sake of the father, and as the father. On these two commandments depends the whole law.

4. Whose Son is Christ? Is he the Son of Man only—and if this man were even the greatest of men—though he were David himself, how could he as father call Him, his son, his Lord? Is He only the Son of God? How could He call Himself the Son of Man? He is both—the Son of God and the Son of Man. “And the Word was made flesh.” (John i. 14.) The shortest apology for the mystery of the Incarnation is contained in the words of the psalm, “The Lord said to my Lord: ‘Sit thou at My right hand.’” (Ps. cix. 1.)

PCENITENTIA SALUTARIS.

1. Actus perfectæ caritatis in Deum.
2. Opus caritatis in proximum, præsertim in offensores.
3. Actus adorationis Jesu Christi coram Sanctissimo.
4. Pro clericis: Dixit Dominus Domino meo, eliciendo fidem in divinitatem Jesu.

EIGHTEENTH SUNDAY AFTER PENTECOST.

Epistle. I. Corinthians i. 4-9.

I GIVE thanks to my God always for you for the grace of God, that is given you in Christ Jesus:

5. That in all things you are made rich in him, in every word, and in all knowledge:

6. As the testimony of Christ was confirmed in you;

7. So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ;

8. Who also will confirm you unto the end, without crime, in the day of the coming of our Lord Jesus Christ.

9. God is faithful: by whom you are called unto the fellowship of his Son, Jesus Christ our Lord.

Gospel. St. Matthew ix. 1-8.

1. And entering into a ship, he passed over the water, and came into his own city.

2. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Son, be of good heart, thy sins are forgiven thee.

3. And behold, some of the Scribes said within themselves: This man blasphemeth.

4. And Jesus, seeing their thoughts, said: Why do you think evil in your hearts?

5. Which is easier to say, Thy sins are forgiven thee: or to say, Rise up, and walk?

6. But, that you may know that the Son of Man hath power on earth to forgive sins, then, saith he to the man sick of the palsy. Rise up, take thy bed, and go into thy house.

7. And he rose up, and went into his house.

8. And the multitude seeing it, feared, and glorified God, who had given such power to men.

1. Behold, they brought to Him *one sick of the palsy*, lying on a bed. When a man can no more help himself, others must help him. We see this

in the man sick of the palsy. How many such palsied people are there in the literal and figurative sense of the word! All sick people who lie in bed, and again, all who are spiritually diseased and lie in the bed of spiritual sloth. Have pity on these poor people; help them, and as human help frequently is unavailing, seek help with Him who alone can help, with Jesus.

2. "*Why do you think evil in your hearts?*" How often do we also deserve this reproach! How often do we think evil in our hearts against God, by doubting His words, or despairing of His help; by finding fault with His works; by murmuring at His ordinances; repining at the dispensation of His providence? Against our neighbor, by suspicion, judging him rashly, by entertaining ill-will and hatred against him, by envy and aversion. Against ourselves, by entertaining proud, avaricious, immodest, and impure thoughts. As soon as we perceive something like these, we must say to ourselves: Why do I think evil in my heart? Begone! God looks into the heart, knows all my thoughts. At the Last Judgment we shall be asked: "Why hast thou thought such a thing?" (II. Kings xiv. 13.) Bad thoughts are an abomination to God.

3. "*Son, be good of heart, thy sins are forgiven thee.*" What consoling words to the ear of the sinner—and sinners we all are. As long as we know not with certainty that our sins are forgiven, we have no rest, no peace; we live and die in fear and anguish. Who procures us this peace and repose of the soul? He who alone has power to for-

give sin, the Son of God, who has made atonement for our sins. And through whom? Through His representatives upon earth, through His priests. Thanks be to God, who has given such power to men. Let us make use of this power for our salvation.

4. "*Rise up, take thy bed, and go into thy house.*" Behold here the three steps of conversion. *Rise up.* The sinner lies in the mire of sin, sleeps in sin. He must rise up. Arise, ye that sleep. *Take thy bed.* The bed of the sinner is the bad habits and the dangerous occasions of sin; he must put off his bad habits, he must avoid the occasions of sin. or he will relapse into the old sins. And *go into thy house.* Where is our house? It is the Father's house—the house of God—the house of eternity. To this house go on the way of innocence or penance.

PŒNITENTIA SALUTARIS.

1. Examen conscientię de peccatis cogitationum cum contritione.

2. Deprecatio Deo facta de temerariis judiciis in proximum.

3. Preces pro omnibus, quos temere judicasti.

4. Confessio intra tempus definitum iteranda in gratiarum actionem pro institutione sacramenti pœnitentię.

5. Visitatio ægroti.

NINETEENTH SUNDAY AFTER PENTECOST.

Epistle. Ephesians iv. 23-28.

AND be ye renewed in the spirit of your mind,
24. And put on the new man, who, according to God, is created in justice, and holiness of truth.

25. Wherefore, putting away lying, speak ye the truth every man with his neighbor: for we are members one of another.

26. Be angry, and sin not: let not the sun go down upon your anger.

27. Give not place to the devil.

28. Let him that stole, steal now no more: but rather let him labor, working with his hands that which is good, that he may have to give to him who is in need.

Gospel. St. Matthew xxii. 1-14.

1. And Jesus answered, and spoke to them again in parables, saying;

2. The kingdom of heaven is like to a man being a king, who made a marriage for his son.

3. And he sent his servants to call them that were invited to the marriage: and they would not come.

4. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner: my beeves and fatlings are killed, and all things are ready: come ye to the wedding.

5. But they neglected, and went their ways, one to his farm, and another to his merchandise,

6. And the rest laid hands on his servants, and having treated them contumeliously, put them to death.

7. But when the king heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city.

8. Then he saith to his servants: The wedding, indeed, is ready: but they that were invited were not worthy.

9. Go ye, therefore, into the highways, and as many as you shall find, invite to the wedding.

10. And his servants going out into the highways,

gathered together all that they found, both bad and good: and the wedding was filled with guests.

11. And the king went in to see the guests: and he saw there a man who had not on a wedding-garment.

12. And he saith to him: Friend, how camest thou in hither, not having a wedding-garment? But he was silent.

13. Then the king said to the waiters: Having bound his hands and feet, cast him into the exterior darkness: there shall be weeping and gnashing of teeth.

14. For many are called, but few are chosen.

1. The wedding-garment, without which no one must appear at the marriage-feast, is sanctifying grace. Have we preserved this beautiful garment, or have we lost it by sin? If we have preserved it, let us not lose it, and if we have lost it, let us endeavor to recover it. It is not enough to begin well, we must also end well: he that shall persevere unto the end shall be saved. (Matt. x. 22.) If we depart from a well-begun course we lose all. He that does not lose the good purpose of life shall find the Bridegroom.

3. The marriage-feast, which the King of heaven and earth is making for His Son, is Holy Communion here and life everlasting hereafter—here and there the most intimate union of the Bridegroom with the bride, of Jesus with the soul. The banquet is prepared, the table is spread, we are invited. Why do we not come, or so seldom come, to the table of the Lord? I advise and exhort you to go to Communion every Sunday, says St. Augustine, but he adds: "Approach with faith, trembling, and love." "What abundant fruit does not frequent Communion produce! The oftener,

the more fruitful, because the power of the Sacrament works in us." (St. Bern.)

3. "*Many are called, but few are chosen.*" This is true with regard to Holy Communion. Many—all—are invited to the heavenly banquet, but few come. Whose fault is it? Not God's, He has done His part; it is our fault. They do not wish to go. This not wishing to go is the reason why so few approach the table of the Lord. We will not. And why will we not? Temporal cares, sensual pleasures, worldly business rob us of all time and desire for it. What a grievous offense against the divine Saviour, that we prefer the mess of pottage, sensuality and worldly lucre, the husks of the swine, to the precious food of His body and blood.

4. In order to appear worthily at the marriage-feast of Holy Communion, we must be clothed with the wedding-garment. This must be entire and beautiful. It is entire, if the conscience is free from mortal sin. Every mortal sin makes a rent, a hole in the wedding-garment of divine grace. Repair the wedding-garment by a good confession, true contrition, and absolution from the minister of God. It is beautiful, if the soul is not only free from every stain of sin, but also adorned with virtues. Adorn your souls with the precious gems of faith, hope, and charity, humility, and resignation to the will of God. The more handsome your garment, the more welcome a guest shall you be to the heavenly Bridegroom at the marriage-feast of Holy Communion.

PŒNITENTIA SALUTARIS.

1. Actus fidei, spei, et caritatis.
 2. Renovatio votorum baptismi.
 3. Frequens communio.
 4. Visitatio Sanctissimi.
 5. Vestire pauperem.
 6. Pro clericis: Ps. cxxix, De profundis, **vel**
Litanïæ de Sanctissimo.
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TWENTIETH SUNDAY AFTER PENTECOST.

Epistle. Ephesians v. 15-21.

SEE therefore, brethren, how you walk circum-
spectly: not as unwise,

16. But as wise: redeeming the time: for the days
are evil.

17. Wherefore become not unwise, but under-
standing what is the will of God.

18. And be not drunk with wine, wherein is lux-
ury; but be ye filled with the Holy Spirit;

19. Speaking to yourselves in psalms and hymns,
and spiritual canticles, singing, and making melody
in your hearts to the Lord,

20. Giving thanks always for all things, in the
name of our Lord Jesus Christ, to God and the
Father,

21. Being subject one to another in the fear of
Christ.

Gospel. St. John iv. 46-53.

46. And there was a certain ruler, whose son was
sick at Capharnaum.

47. He having heard that Jesus was come from
Judea into Galilee, went to him, and prayed him to
come down and heal his son: for he was at the point
of death.

48. Then Jesus said to him: Unless you see signs
and wonders, you believe not.

49. The ruler saith to him: Sir, come down before that my son die.

50. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way.

51. And as he was going down, his servants met him: and they brought word, saying, that his son lived.

52. He asked, therefore, of them the hour wherein he grew better. And they said to him: Yesterday, at the seventh hour, the fever left him.

53. The father, therefore, knew that it was at the same hour that Jesus said to him: Thy son liveth: and himself believed and his whole house.

2. *A sick child is a great affliction.* Sickness and death knock alike at the palace and the hut. We see this in the king mentioned in this day's Gospel, whose son was sick. But this sickness was not unto the death of the body, but unto the life of the souls of this family. So it is with all sicknesses. All work well for us according to God's merciful intention, that we may merit something for heaven, if we are just, or escape hell, if we are sinners. Let us then make use of all sicknesses and tribulations of the body for the advantage of our souls.

2. What did the father do after medicine and physicians had done no good, and his son began to die? He had recourse to the right and only physician of the soul, who can and will help where no man can help, to Jesus Christ. We all, particularly when we are sick, must do this. It is right, and our duty to make use of the natural means, but these will only have the desired effect when and as far as the heavenly Physician allows them. The same may be said of the sicknesses of

the soul. Parents, if your children begin to die or have already died, or rather that they may not die, not commit mortal sins, have recourse to Jesus with a prayer full of confidence, like the king's: Lord, come before my son dies.

3. "*Unless you see signs and wonders you believe not.*" Does this reproach not also apply to many of us? We daily see before us wonders of the omnipotence and goodness of God, but these natural miracles of omnipotence make no impression upon us, we demand supernatural miracles. Even these are done, but we would like to see them, otherwise we believe not. Oh! the weakness of our faith! Do we not know what Jesus said to St. Thomas: "Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen, and have believed." (St. John xx. 29.) Try to be of the number of these blessed ones, and do not ask for miracles where none are needed.

4. "*And he believed with his whole house.*" What a change in this house. A little while ago nothing but woe, grief, and affliction, now nothing but joy and gladness. Truly, faith makes us happy. We notice this every day in every Christian house. Where true faith is at home, there happiness and blessing, and even in misfortune, consolation and resignation to the decrees of Providence, enter, and dwell. But where true faith is lacking, there is, and can be, no lasting happiness, and in affluence and abundance there is no true joy and happiness. Cling, therefore, to the true saving faith, fathers and mothers of families.

PENITENTIA SALUTARIS.

1. Visitatio ægroti.
 2. Preces parentum pro prolibus præcipue improbis.
 3. Symbolum Apostolicum.
 4. Corporale vel spirituale opus misericordiæ erga famulantes.
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TWENTY-FIRST SUNDAY AFTER PENTECOST

Epistle. Ephesians vi. 10-17.

AS to the rest, brethren, be strengthened in the Lord, and in the might of his power.

11. Put you on the armor of God, that you may be able to stand against the snares of the devil.

12. For our wrestling is not against flesh and blood, but against principalities and powers; against the rulers of the world of this darkness; against the spirits of wickedness in the high places.

13. Wherefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect.

14. Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice,

15. And your feet shod with the preparation of the gospel of peace:

16. In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one,

17. And take unto you the helmet of salvation, and the sword of the Spirit, (which is the word of God.)

Gospel. St. Matthew xviii. 23-35.

23. Therefore is the kingdom of heaven likened to a king, who would take an account of his servants.

24. And when he had begun to take the account, one was brought to him that owed him ten thousand talents.

25. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made.

26. But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all.

27. And the lord of that servant, being moved with compassion, let him go, and forgave him the debt.

28. But when that servant was gone out, he found one of his fellow-servants, that owed him a hundred pence, and laying hold of him, he throttled him, saying, Pay what thou owest.

29. And his fellow-servant, falling down, besought him, saying: Have patience with me, and I will pay thee all.

30. And he would not: but went and cast him into prison, till he should pay the debt.

31. Now his fellow-servants, seeing what was done, were very much grieved: and they came, and told their lord all that was done.

32. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me:

33. Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee?

34. And his lord being angry, delivered him to the torturers, until he should pay all the debt.

35. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

1. *The lord was angry with his servant.* This anger was just, an anger at sin—an anger growing out of zeal for justice. But our anger generally proceeds from passion, whim, pride, avarice, and impatience, and is therefore an unjust, sinful anger. The Apostle cautions us against this kind of anger, when he says: Let all bitterness, anger, and indignation, and clamor and blasphemy be taken away from you, with all malice." (Eph. iv. 31.) When

angry feelings arise in us, let us ask ourselves, why we get angry, and remind ourselves of the words of the Scripture: "Be angry, and sin not." (Eph. iv. 26.) It is human to become angry, but Christian not to give way to anger. (St. Jerome.)

2. How uncharitable is the conduct of this servant towards his fellow-servant. He was forgiven an immense debt, and he would not forgive his fellow-servant a trifling sum. Is it not just that his master treats him as he had treated his fellow-servant? Judgment without mercy will come upon him who shows no mercy. Have mercy on others, that God may show you mercy. St. Augustine says: He who shows no mercy, is no Christian. And to him who shuts against others the door of his heart, Christ will shut the door of His heart.

3. *"So shall My heavenly Father do to you, if you forgive not every one his brother from your hearts."* Let us think of these words as often as revengeful and hostile thoughts arise within us. With the same measure that we measure unto others, it shall be measured to us again, and with justice, because we daily ask it of God: Forgive us our trespasses as we forgive them that trespass against us. Do then unto others as you wish them to do unto you, forgive all, that God may forgive you.

4. *"The kingdom of heaven is like to a king who would take an account of his servants."* The king is God, we are the servants, the account is the judgment after death. As soon as God begins to take an account of us, what an immense debt will He find of sinful thoughts, words, deeds, omissions, of

violations of duties to God, to our neighbors, and ourselves. Then it will be too late to ask forgiveness for so many debts. Now is the acceptable time. To-day, when you hear His voice, do not harden your hearts. To-day is a gracious day, to-day God is willing to forgive you your guilt, and remit your punishment. Comply with His will, and pray: Have patience with me, and I will pay Thee all, not out of my own merit, but out of the treasury of the Church, through the merits of Jesus Christ and of His saints.

PENITENTIA SALUTARIS.

1 Aliquot Pater pro omnibus offensoribus nostris in genere et specie pro hac vel illa persona nobis adversaria cum ruminacione quintæ petitionis.

2. Remissio debiti debitori pauperi.

3. Examen conscientiæ de vita præterita cum contritione et proposito præcipue quoad certa peccata.

TWENTY-SECOND SUNDAY AFTER PENTECOST

Epistle. Philippians i. 6-11.

BEING confident of this very thing, that he who hath begun a good work in you, will perfect it unto the day of Christ Jesus.

7. As it is meet for me to think this for you all: because I have you in my heart: and that in my bands, and in the defense and confirmation of the gospel, you all are partakers of my joy.

8. For God is my witness, how I long after you all in the bowels of Jesus Christ.

9. And this I pray, that your charity may more

and more abound in knowledge, and in all understanding:

10. That you may approve the better things: that you may be sincere and without offense unto the day of Christ.

11. Replenished with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

Gospel. St. Matthew xxii. 15-21.

15. Then the Pharisees going away, consulted among themselves how to ensnare him in his speech.

16. And they send to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth: neither carest thou for any man: for thou dost not regard the person of men.

17. Tell us, therefore, what dost thou think: is it lawful to give tribute to Cæsar, or not?

18. But Jesus, knowing their wickedness, said: Why do ye tempt me, ye hypocrites?

19. Show me the coin of the tribute. And they offered him a penny.

20. And Jesus saith to them: Whose image and inscription is this?

21. They say to him: Cæsar's. Then he saith to them: Render, therefore, to Cæsar the things that are Cæsar's; and to God the things that are God's.

1. It is a peculiarity of sin, that it betrays itself although everything else is silent, and no one speaks of it. Sin, like murder, will out. Look at the Pharisees. They think they act very cunningly, and are confounded by their own confession. They lay a snare for Jesus, and are caught in their own trap: they intend to catch him in his words, and are caught themselves in their words. Beware of being false either in word or action. All things will be made manifest.

2. "*Render to Cæsar the things that are Cæsar's, and to God the things that are God's.*" We must do

the one thing, and not neglect the other. We must give to every one his own. To men what is men's, to God what is God's. It is not right for one to neglect the duties of his state of life under the pretext that he must go to church, to assist at this or that devotion. Neither is it right to neglect prayer under the pretext that one must work. To cheat Cæsar is not looked upon as sin, but do we not thereby cheat ourselves? The true Christian is at all times a loyal subject; he honors in the temporal rulers the temporal representatives of God. For there is no power but from God. (Rom. xxxi. 1.) But let us not overdo the thing. To Cæsar what is Cæsar's—but not everything is Cæsar's; superior to all claims is the claim of God, as our Creator.

3. "*Whose image is this?*" Let us frequently ask this question. Whose image am I? When God created man, He created him to *His own image*—to the *image of God* He created him: (Gen. i. 27.) Employ every day and hour to perfect the divine image in your soul, that when your body dies the image may be complete. My soul is an image of God. My reason is an image of the highest reason, my will an image of the divine will. Beware of disfiguring this image, and of distorting it through folly and malice—on the contrary, render it more like to the original by wisdom and virtue, representing in you the image of Christ in the desire of peace, the love of truth, and the zeal of charity. (St. Bern.)

4. Oh, shame, you are always solicitous and careful about the vessel of stench, but unconcerned about

the image of God. (St. Bern.) Why do you level yourself to the lowest, who are created for the highest? (St. Fr. Xav.) The iconoclasts were condemned by the Church. But who is the greatest iconoclast in a moral sense? The sinner, who by his sins disfigures and distorts again the image of God, the soul, in whom Jesus Christ by His precious blood has restored the image of God which had been disfigured by original sin. Nothing can be compared to the injury inflicted on God's image, the soul, by mortal sin. What does it profit a man to gain the whole world, and to lose his own soul, or what shall a man give in exchange for his soul? (Matt. xvi. 26.) God has impressed His image and likeness on our souls. In Baptism He has set His seal upon our foreheads, and marked us as His own. Let us, therefore, return our souls to God, by devoting to Him and His service our will, memory, understanding, our heart, our body, and all its members, that departing hence we may be able to say in truth: We have rendered to God the things that are God's.

PCENITENTIA SALUTARIS.

1. Examen conscientię de peccatis contra veracitatem cum dolore.
2. Examen conscientię de peccatis cordis, oris, operis, vel omissionis contra superiores ecclesiasticos et civiles cum contritione.
3. Cultus imaginis Christi.

TWENTY-THIRD SUNDAY AFTER PENTECOST.

Epistle. Philippians iii. 17-21; iv. 1-3.

BE followers of me, brethren, and observe them who walk so, as you have our model.

18. For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ;

19. Whose end is destruction; whose God is their belly; and whose glory is in their shame; who mind earthly things.

20. But our conversation is in heaven: from whence also we wait for the Saviour, our Lord Jesus Christ.

21. Who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.

1. Therefore, my brethren, dearly beloved, and most desired, my joy and my crown; so stand fast in the Lord, my most dearly beloved:

2. I beg of Euodia, and I beseech Syntyche, to be of one mind in the Lord.

3. And I entreat thee, my sincere companion, help those women who have labored with me in the gospel, with Clement, and the rest of my fellow-laborers, whose names are in the book of life.

Gospel. St. Matthew ix. 18-26.

18. While he was speaking these things to them, behold, a certain ruler came, and adored him, saying: Lord, my daughter is just now dead: but come, lay thy hand upon her, and she shall live.

19. And Jesus rising up, followed him with his disciples.

20. And behold, a woman, who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21. For she said within herself: If I shall but touch his garment, I shall be healed.

22. But Jesus turning about, and seeing her, said; Take courage, daughter: thy faith hath made thee

whole. And the woman was made whole from that hour.

23. And when Jesus came into the house of the ruler, and saw the minstrels and the crowd making a rout, he said:

24. Give place: for the girl is not dead, but sleepeth. And they laughed at him.

25. And when the crowd was turned out, he went in, and took her by the hand: and the girl arose.

26. And the fame hereof went abroad into all that country.

1. In the midst of a multitude of people a prince kneels down before our Lord, and adoring Him, asks Him to raise his dead daughter to life. "Lord, my daughter is even now dead, but come, lay thy hand upon her, and she shall live." The girl was about twelve years old, and the only child. The death of this maiden reminds young people of death. Old people must die, young people may die. Be always prepared, that death may not find you in sin.

2. The heart and ear of the ruler are turned towards Jesus. He disregards all around him. Where, in church, are our eyes? where our heart? How often must we not say of ourselves: "My thoughts are distracted, torturing my soul"? Let us not forget who is present, and before whom we kneel, and where we are. In the house of God. "My house is a house of prayer," not of idle and sinful conversation. The ruler fell down before Jesus, to pay Him homage. Let us imitate his example, and render the same external homage to Jesus in the Blessed Eucharist by making devoutly our genuflection when we enter the church.

3. What joy was it to the father when Jesus re-

stored his child to life. Let us cause this joy to our heavenly Father. The reänimation of this maiden signifies the conversion of a sinful soul, says St. Bonaventure. Thy soul is thy daughter, mortal sin is her death. Christ restores life to her by the laying on of His hand—in the person of your father confessor. Kneel down with confidence before him and say: Lord, my and Thy daughter is dead; lay Thy gracious hand upon her, through the hand of Thy absolving priest, and she shall live.

4. Jesus is moved to compassion by the prayer of the afflicted father. What consolation for parents who have wayward children! Parents, never despair, but pray with Jairus and Monica that Jesus may call to life your wayward children who have not irrevocably fallen into the arms of death. He will raise them from spiritual death to a new life. The daughter of Jairus was raised as if from a sleep. Death is a sleep to those who depart this life in the state of grace. They shall rise again unto the resurrection of life. It took longer to raise Lazarus; his body had been already four days in the grave. He is a figure of habitual sinners. Habitual sinners are not as easily converted as those who have fallen into sin the first or second time. A late repentance is seldom true. Sin not, but if you have sinned, delay not to do penance. There is a sin unto death. The death of the soul is mortal sin. Whoever is surprised when in mortal sin by physical death will never be called again to spiritual life; he is dead for ever.

PENITENTIA SALUTARIS.

1. Adoratio coram sanctissimo Sacramento.
 2. Actus fidei, spei, et caritatis ante et post S. communionem.
 3. Preces parentum pro filiis, horumque pro parentibus.
 4. Visitatio cœmeterii.
 5. Ante quietem nocturnam brevis consideratio mortis et preces pro resurrectione gloriosa.
 6. Pro clericis: Lauda Sion, vel: Pange lingua.
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TWENTY-FOURTH SUNDAY AFTER PENTECOST.

Epistle. Colossians i. 9-14.

THEREFORE we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom and spiritual understanding:

10. That you may walk worthy of God, in all things pleasing; being fruitful in every good work, and increasing in the knowledge of God;

11. Strengthened with all might, according to the power of his glory, in all patience and long-suffering with joy.

12. Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light:

13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son,

14. In whom we have redemption through his blood, the remission of sins.

Gospel. St. Matthew xxiv. 15-35.

15. When, therefore, you shall see the abomination of desolation, which was spoken of by Daniel the

prophet, standing in the holy place, he that readeth, let him understand.

16. Then let those that are in Judea flee to the mountains:

17. And he that is on the house-top, let him not come down to take anything out of his house:

18. And he that is in the field, let him not go back to take his coat.

19. And woe to them that are with child, and that give suck in those days.

20. But pray that your flight be not in the winter, or on the Sabbath.

21. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be.

22. And unless those days had been shortened, there should no flesh be saved: but for the sake of the elect, those days shall be shortened.

23. Then if any man shall say to you: Lo, here is Christ, or there, do not believe him.

24. For there shall arise false christs, and false prophets; and shall show great signs and wonders, insomuch as to deceive (if it were possible) even the elect.

25. Behold, I have told it to you before hand.

26. If, therefore, they shall say to you: Behold, he is in the desert; go ye not out: Behold, he is in the closets; believe it not.

27. For as the lightning cometh out of the east, and appeareth even unto the west: so shall also the coming of the Son of Man be.

28. Wheresoever the body shall be, there shall the eagles also be gathered together.

29. And immediately after the tribulation of those days, the sun shall be darkened; and the moon shall not give her light; and the stars shall fall from heaven; and the powers of the heavens shall be moved:

30. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with great power and majesty.

31. And he shall send his angels with a trumpet,

and a great voice, and they shall gather together his elect from the four winds, from the farthest parts of the heavens, to the utmost bounds of them.

32. Now learn a parable from the fig-tree: when its branch is now tender, and the leaves come forth, you know that summer is nigh.

33. So also you, when you shall see all these things, know that it is near, even at the doors.

34. Amen I say to you, this generation shall not pass till all these things be done.

35. Heaven and earth shall pass away: but my words shall not pass away.

1. One of the most terrifying truths of the Christian religion is the Last Judgment, which is to decide whether heaven or hell will be our everlasting inheritance. "It is appointed for all men once to die, and after that judgment." Even the saints trembled at the thought of the Last Judgment. Woe to me, says St. Cyprian, when I must appear before the tribunal of God. St. Jerome imagined continually to hear the trumpets summoning to judgment: "Arise, ye dead, and come to judgment." How much more reason have we to tremble, who are sinners. "It is terrible to fall into the hands of the living God." But only for sinners it is terrible, not for the just. Cease to sin, and you will cease to tremble, and in all thy works remember thy last end; and thou shalt never sin. (Eccl vii. 40.)

2. St. Augustine says: The last day of the world will find every one in the same state in which the last day of his life found him, for as he dies so he will be judged. If we die a good death, we will have a favorable judgment. Live well, and you will die well, and if you die well, you need not

fear judgment. It is better for you to fear sin than judgment, for it is sin that makes judgment terrible. Take sin away, and judgment has nothing terrible.

3. Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn in anticipation of the awful sentence which shall be pronounced upon them. But it will be too late, and in vain. Now, whilst we have time, we must bewail our sins, that we may not hereafter be compelled to bewail them forever in vain in the flames of hell.

4. The abomination of desolation in the holy place, which Jesus foretold, signifies not only the profanation of the temple at Jerusalem, but in a moral sense also the profanation of the living temples of the Holy Ghost, which we are. The temple of God is holy, which you are. (I. Cor. iii. 17.) Every sin that man doeth is without the body: but he that commits fornication sinneth against His own body, or know you not, that your members are the temple of the Holy Ghost? (I. Cor. vi. 18.) He that soweth in the flesh, of the flesh he shall reap corruption. (Gal. vi. 8.) Avoid everything that dishonors and profanes this temple of God, and seeing the abomination of desolation which sin has caused in it, flee to the mountains, that is, raise your hearts and eyes to God. He alone can and will save you. But pray that this your flight of sin be not in the winter—that is, at the end of your lives. For then there shall be great tribulation; by a just permission of God we cannot easily

be converted when we would, because we would not be converted when we could. There will then be neither time nor means to be converted, because we would not be converted when we had both time and means to do it. We shall all rise again. "I believe in the resurrection of the dead," but not all shall be glorified. "The hour cometh, when all that are in the graves shall hear the voice of the Son of God, and they that have done good shall come forth unto the resurrection of life, but they that have done evil unto the resurrection of judgment." If you wish to rise from the grave with a glorified body, you must have buried a body that was not defiled by sin.

5. Jesus warns His disciples against false Christs and false prophets, who would promise them salvation, but would make them only the more miserable. Even now there are such false prophets and seducers, who lie to us in various ways in order to rob us of faith, virtue, and innocence. Do not believe them. Christ alone is our true friend. He alone has words of life, He alone is the way, the truth, and the life; only through Him alone we can come to the Father; and only in His name, in and through His Church can we be saved.

6. We will appear poor and naked at the last day, if the Judge finds no good works in us. Avoid evil, do good. Act now as you shall then wish to have acted; live now so that you may not tremble when Christ shall appear; let your life be marked by so many charitable works, that your consolation, while yet living on earth, may be the

well-grounded hope of hearing the welcome sentence: Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world.

PCENITENTIA SALUTARIS.

1. Memoria novissimorum, præsertim extremi judicii.

2. Examen conscientiæ de anno ecclesiastico elapso cum contritione.

2. Preces coram imagine S. Crucis ad impetrandam gratiam in die judicii.

4. Iteratio S. Crucis dicendo: **Crux Christi salva me, Crux Christi protege me, Crux Christi defende me, hodie et in hora mortis meæ. Amen.**

THE CONFESSIONAL.

PART II

H O L Y D A Y S.

THE CONFESSIONAL.

PART II.—HOLYDAYS.

ST. ANDREW THE APOSTLE.—NOV. 30.

Gospel. Matt. iv. 18-22.

AND Jesus walking by the sea of Galilee, saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers).

19. And he saith to them. Come after me, and I will make you become fishers of men.

20. And they immediately, leaving their nets, followed him.

21. And going on from thence, he saw two other brothers, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets, and he called them.

22. And they immediately, leaving their nets and their father, followed him.

1. St. Andrew immediately left the ship and net, and followed Jesus. The word "immediately" is a little word, but of great significance and of still greater consequences. If St. Andrew had not followed Jesus *at once, immediately*, he would, perhaps, never have followed Him. He that gives quickly, gives twice, he that delays his gifts, gives nothing. The quick execution of the work doubles the merit. Our whole life frequently depends and turns on a single moment. "To-day, if you shall

hear His voice, harden not your hearts." (Ps. xciv. 8)

2. St. Andrew left only *net* and *ship*. That was all he owned. He who *leaves all he has, leaves much*, how little soever it may be. We must take into consideration, not the quantity, but the affection; he leaves much who leaves even the affection of possession, and who therefore leaves himself and his own will. Precisely this—his own will—man only reluctantly surrenders.

3. St. Andrew embraced the cross with *great joy*. "Hail, precious cross, receive the disciple of Him who hung on thee, Christ my Master. O good cross, receive me, and present me to my Master that He who redeemed me on thee, may receive me by thee. Do we thus love the cross for the sake of the Crucified? Do we seek our honor in the cross? Do we rejoice when we have something to suffer? By not being willing to suffer we add evil to evil. Who could do us an injury, if we would consider or look upon it as gain? If you carry the cross patiently, it is not you that carry it, but it is the cross that carries you. If you carry it impatiently, it becomes the heavier.

PŒNITENTIA SALUTARIS.

1. Renovatio votorum baptismi.
2. Preces coram imagine Stæ. Crucis cum proposito resignationis in divinam voluntatem.
3. Duodecim Pater in honorem duodecim Apostolorum.
4. Symbolum Apostolicum.

ST. FRANCIS XAVIER.—DEC. 3.

Gospel. Mark. xvi. 15-18.

AND he said to them. Go ye into the whole world, and preach the gospel to every creature.

16. He that believeth, and is baptized, shall be saved but he that believeth not, shall be condemned.

17. And these signs shall follow them that believe. In my name they shall cast out devils, they shall speak with new tongues.

18. They shall take up serpents and if they shall drink any deadly thing, it shall not hurt them, they shall lay their hands upon the sick, and they shall recover.

1. St. Francis Xavier, in all his apostolical labors, had no other object in view than the glory of God and the salvation of souls. He burned with zeal for the glory of God and the holy name of Jesus. "The charity of Christ presseth us." (II. Cor. 5. 14) What motive have we in all our labors? If it is not God, we miss our aim. We live not well, and work in vain, if we do not live and work for God. We aim too low—the one seeks nothing but his own advantage—another, his own honor—another, his own pleasure. All these aim too low. All our desires must centre in God—His honor, His pleasure we must seek, everything else is a waste of time and lost labor.

2. When God sent consolation to St. Xavier he used to say: "It is enough, O Lord!" and when He sent him sufferings, he said. "More yet, O Lord!" We do the very contrary. If things go well with us, we say: "More yet, O Lord," when things go ill with us, we say. "Enough, O Lord."

Proof indeed that we do not understand what is expedient and what is not expedient for us, and that we do not love God as St. Xavier.

3. St. Xavier used to say: *To be willing to serve others is almost divine*. You heal as many sick and raise up as many dead to life as you convert sinners. Let us perform these spiritual miracles. Advance, as much as you can, the salvation of your fellow-men. "Be instant in season, out of season, reprove, entreat, rebuke in all patience and doctrine:" advise, pray, weep, and give a good example. By so doing, how rich in merits can we render ourselves, and what great reward can we store up for ourselves in heaven! They that instruct many to justice shall shine as stars for all eternity, (Dan. xii. 3), for they have mercy on man as a shepherd on his flock (Eccli. xviii. 13).

4. St. Xavier ardently desired the crown of martyrdom, and he obtained it. He died a martyr of love in the service of love. Let us aspire to such a death. Let us consider no sacrifice too great, no labor too arduous, in the service of God and our neighbor, not even the sacrifice of our life. How could we die better?

PENITENTIA SALUTARIS.

1. Pia intentio quotidie mane et ante negotia renovanda cum verbis Sti. Xaverii: Omnia ad majorem Dei gloriam et proximorum salutem.

2. Preces versus quatuor orbis plagas pro conversione infidelium et hæreticorum.

3. Eleemosyna pro missionibus apostolicis.

ST. BARBARA, VIRGIN AND MARTYR.—DEC. 4.

Gospel. Matt. xxv. 1-13.

THEN shall the kingdom of heaven be like to ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride.

2. Now, five of them were foolish, and five were wise.

3. But the five foolish, having taken their lamps, took no oil with them

4. But the wise took oil in their vessels with the lamps.

5. And while the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made: Behold, the bridegroom cometh. go ye forth to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said to the wise: Give us of your oil; for our lamps are gone out.

9. The wise answered, saying: Lest there be not enough for us and for you, go you rather to them that sell, and buy for yourselves.

10. Now, while they went to buy, the bridegroom came: and they who were ready went in with him to the marriage; and the door was shut.

11. But at last came also the other virgins, saying: Lord, Lord, open to us.

12. But he, answering, said: Amen I say to you, I know you not.

13. Watch ye, therefore; because ye know not the day nor the hour.

1. John Climacus says: It is better to excite parents, relations, and all men against oneself than God, and in this sense our Lord says: "If any man hate not his father and mother, he cannot be My disciple." (Luke xiv. 26.) St. Barbara did this. She obeyed her father in everything except in what was against her conscience. We must do the same. Let us not be alienated from the fear and love of

God by human fear or love. If I did please men, yet I would not be the servant of Christ. (Galat. i. 10.) God is to be obeyed before men.

2. St. Barbara was martyred most cruelly, but her Saviour healed her wounds. He will also heal the wounds of our souls if we firmly believe in Him, for St. Thomas of Villanova asks: "What made the martyrs undergo the most bitter and cruel tortures?" and he answers: Living faith. Oh, the power of faith!

3. How many parents are the murderers of the souls of their children by bad advice and example. Woe to them from whom scandal comes. Give a good example to children. How many unnatural and barbarous parents are there, who give their children the first example of irreligion and licentiousness; who, instead of restraining their growing passions, rather hasten their development. But woe to such parents, their children's souls shall be demanded at their hands.

4. St. Barbara is the patron of the dying. While living, let us revere her, that she may assist us in our dying hour. But the best assistance and protection in our dying hour is a good life. How sweet it is to die, says St. Augustine, for him who has lived well. Nothing protects the impenitent. Daily expect the end of your life, and prepare yourself for that journey. Be always prepared, and live in such a manner that death may not find you unprovided. (Th. à Kempis i. 23.)

PŒNITENTIA SALUTARIS.

1. Preces pro parentibus defunctis in remissionem peccatorum in educatione commissorum et pro vivis in evitationem eorundem peccatorum.

2 Actus fidei, spei, et caritatis cum tribus Pater et Ave pro impetrando dono perseverantiæ.

3. Consideratio mortis et preces per Octavam in honorem S. Barbaræ ad impetrandam felicitis mortis horam.

ST. NICHOLAS, BISHOP.—DEC. 6.

Gospel. Matt xxv. 14-23.

FOR even as a man going into a far country called his servants, and delivered to them his goods.

15. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability, and immediately he took his journey.

16. And he that had received the five talents went his way, and traded with the same, and gained other five.

17. And in like manner he that had received the two, gained other two.

18 But he that received the one, going his way digged in the earth, and hid his lord's money.

19. But after a long time, the lord of those servants came and reckoned with them.

20. And he that had received the five talents, coming, brought other five talents, saying: Lord, thou deliveredst to me five talents behold, I have gained other five over and above.

21. His lord said to him Well done, thou good and faithful servant: because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

22. And he also that had received the two talents

came and said: Lord, thou hast deliveredst two talents to me: behold, I have gained other two.

23. His lord said to him: Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

1. Do you know St. Nicholas? I doubt it very much. Why? Because you thank God so little for what he gives you every day. God gives to all abundantly, says St. James (i. 5), what is necessary for soul and body, and many other things not absolutely necessary, though useful. How few say with David: "What shall I render to the Lord, for all the things that He hath rendered to me?" (Ps. cxv. 12.) St. Bernard tells us what we should return: We have nothing to give except love.

2. The feast of St. Nicholas is the feast of the young. Oh! how happy, how deferential, and obedient were we in our childhood when our mother told us: Santa Claus is coming, he will bring you this and that, if you are good. or, I will tell him, if you are not good children. Let us become good children again, and always be of a childlike mind and innocence of life, filial fear, and obedience. Unless you be converted and become as little children you shall not enter into the kingdom of heaven (Matt. xviii 3), says our Lord, the friend of children and of those who have childlike dispositions. "Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such," (Matt. xix 14.)

3. St. Nicholas performed many wonderful things. But signs are for infidels. "Unless you see signs and wonders, you believe not," says Jesus,

(John iv. 48.) Oh, what unbelief! Why do we ask to see signs and wonders? Do those that have been wrought not suffice? Let us be satisfied with the miracles that are wrought before our eyes, in nature—in the world—on the altar, wonders of omnipotence in the creation, wonders of wisdom in the government of the world, wonders of love in the Sacrament of the Blessed Eucharist. If these miracles do not convince and move us, neither would other miracles. Unbelief has many excuses.

4. As children we looked forward to this day with joy and eagerness for the coming of Santa Claus with his gifts. God deals similarly with us every day, giving us gifts, praising or reproving us as we deserve. But the devil never sleeps, but goes about as a roaring lion seeking whom he may devour. If the love of God does not move us to do good, the fear of God, the fear of hell, should deter us from doing evil. This is the meaning and ought to be the fruit of the feast of St. Nicholas.

PCENITENTIA SALUTARIS.

1. Jejunium particulare ad exemplum et in honorem Sti Nicolai feria quarta et sexta jejunantis.

2 Opus misericordiæ corporale vel spirituale.

3 Memoria novissimorum.

4. Preces pro infantibus, ut conservent innocentiam.

THE IMMACULATE CONCEPTION OF THE BLESSED
VIRGIN MARY.—DEC. 8.

Lesson. Prov. viii. 22-35.

THE Lord possessed me in the beginning of his ways, before he made anything from the beginning.

23. I was set up from eternity, and of old before the earth was made.

24. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out;

25. The mountains with their huge bulk had not as yet been established, before the hills I was brought forth.

26. He had not yet made the earth, nor the rivers, nor the poles of the world.

27. When he prepared the heavens, I was present; when with a certain law and compass he enclosed the depths;

28. When he established the sky above, and poised the fountains of waters.

29. When he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when he balanced the foundations of the earth.

30. I was with him forming all things; and was delighted every day, playing before him at all times,

31. Playing in the world; and my delights were to be with the children of men.

32. Now, therefore, ye children, hear me: Blessed are they that keep my ways.

33. Hear instruction, and be wise, and refuse it not.

34. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my door.

35. He that shall find me, shall find life, and shall have salvation from the Lord.

Gospel. Luke i. 26-28.

26. And in the sixth month, the angel Gabriel was

sent from God into a city of Galilee called Nazareth,

27. To a virgin espoused to a man whose name was Joseph, of the house of David. and the virgin's name was Mary.

28. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women.

1. "While on the subject of sin," says St. Augustine, "*let us not mention Mary.*" It always was the belief of the faithful that Mary was never defiled by original sin. If we wish to be worthy children of the Immaculate Mother, we must beware of defiling our souls with sin. "Blessed are the undefiled in the way," says David (Ps. cxviii. 1). But the way is defiled, let us take care then that we become not defiled in this defiled life.

2. *It is an article of faith, that Mary was conceived without original sin.* A great privilege. To whom does she owe this privilege? Not to herself, but to Him whom she conceived and brought forth. We have been conceived and born in sin, but we have been cleansed from it by baptism. We must frequently give thanks to Jesus for having merited this grace for us by His life, Passion, and death. How grateful was Mary for this preservation from original sin, and how ungrateful are we for our purification from original sin. Let the grace of baptism be the object of our pride, and let us value it more than we have hitherto valued it.

3. Mary lived prudently and cautiously, as if she had not been immaculate and might be defiled at any moment. And we, defiled children of defiled mothers, live so uncautiously, as if we had come into the world without sin, and as if we could never be

defiled by it. Let us be more cautious. Mary, with all her graces, gave the example of caution. How much more reason have we to be cautious, to whom no such privilege has been accorded.

4. *Potuit*, God *could* do it, He could preserve her from sin. *Decuit*, it *was becoming* that He should preserve her from sin. *Voluit*, therefore *He would* preserve her from sin. This is the strongest proof and argument for the Immaculate Conception of the Blessed Virgin Mary. God *could* preserve her from sin. Who will deny this power to God? "If God can sanctify and justify a soul after having fallen into sin, why can He not establish her in sanctity and justice at the moment of her creation?" (Bellarmine.) With God nothing is impossible. *It was becoming* that the mother of His Son should not be defiled by the least blemish. The honor of the Son required that His mother should not be the slave of the devil even for a moment. God so hates sin, that His divine Son would not have assumed human nature, if He could not have received it from an immaculate mother. Therefore, *He would* confer on her sinlessness. "He who is mighty hath done great things to her, and His name is holy."

5. Let us make the application to our actual condition. We *can* live without sin; for with the grace of God we can continue a virtuous life. *It is becoming* for us to live without sin, for a holy mother, the Church, ought to have holy children. Therefore, *we will* live without sin. "To will good, is present with me, but to accomplish that which is

good, I find not." (Rom. vii. 18.) "You will find, if you seek; seek, and you shall find."

PŒNITENTIA SALUTARIS.

1. Gratiarum actio pro gratia baptismi et renovatio votorum baptismi.

2. Litanïæ lauretanæ.

3. Aliquot Ave per totam Octavam in honorem B. V. Mariæ sine labe concepta pro impetranda castitate.

ST. LUCY, VIRGIN AND MARTYR.—DEC. 13.

Gospel. Matt. xiii. 44-52.

THE kingdom of heaven is like unto a treasure hid-
den in a field: which when a man hath found, he
hideth, and for joy thereof goeth and selleth all that
he hath, and buyeth that field.

45. Again, the kingdom of heaven is like to a
merchant seeking good pearls.

46. Who, when he had found one pearl of great
price, went his way, and sold all that he had, and
bought it.

47. Again, the kingdom of heaven is like to a net
cast into the sea, and gathering together of all kind
of fishes.

48. Which, when it was filled, they drew out, and
sitting by the shore, they chose out the good into
vessels, but the bad they cast forth.

49. So shall it be at the end of the world. The
angels shall go out, and shall separate the wicked
from among the just;

50. And shall cast them into the furnace of fire;
there shall be weeping and gnashing of teeth.

51. Have ye understood all these things? They say
to him: Yea.

52. He said unto them: Therefore every scribe, in-
structed in the kingdom of heaven, is like to a master

of a house, who bringeth forth out of his treasure new things and old.

1. St. Lucy obtained health for her sick mother through the intercession of St. Agatha. Behold the power and efficacy of prayer, especially of the prayer of children for their parents. Behold the power of the intercessory prayer of the saints with God. Pray for all, especially for your parents. And that your prayer may be powerful and more acceptable to God, unite it with the prayers of the saints.

2. *Words shall cease, when we come to strokes.* This is very true of Christians. Words, promises, vows and protestations, and even boasting are not wanting; but when they have to suffer something, or when they ought to make a sacrifice for God and His Church, their words cease, they break their vows, and forget their promises. It was not so with St. Lucy; she did as she said. Do in like manner. It is better to speak less and do more; to promise little than not to keep our promises. God will judge us according to our works, not according to our promises. He will say: "Out of thy own mouth I judge thee, thou wicked servant." (St. Luke xix. 22.)

3. "*Those who live chastely and piously are the temple of the Holy Ghost,*" Lucy replied to the impertinent question of the judge: "Is the Holy Ghost in thee?" What are they who live unchastely and impiously? They are the temple of the unholy, evil spirit. Do not defile your members by sin: he who makes his members instruments of

sin, grieves the Holy Ghost, who dwells in him, and compels Him to leave his abode in order to make room for the spirit of uncleanness. The impure defile the house of God, and sin against the Holy Ghost.

4. St. Lucy remained miraculously immovable on the spot where she stood, when the judge commanded her to be taken to a house of ill-fame that her virginity might be violated. The virgin stood so firmly that she could by no power be removed from the spot; and the fire that was made around her did not touch her. Our soul also ought to be firm, constant, unmoved, and immovable. No allurements were able to move her; she was stanch against the fire of impure love. What is done with our body against our will, without our consent, will not be imputed to us. "If you order me to be violated against my will, chastity will be a double crown to me," said St. Lucy. A great consolation for scrupulous persons.

PCENITENTIA SALUTARIS.

1. Preces pro parentibus.
2. Litanie de omnibus Sanctis.
3. Veni Sancte Spiritus.

FEAST OF ST. THOMAS THE APOSTLE.—DEC. 21.

Gospel. St. John xx. 24-29.

NOW, Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.

25. The other disciples, therefore, said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

26. And after eight days his disciples were again within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you.

27. Then he saith to Thomas Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side: and be not incredulous, but faithful.

28. Thomas answered, and said to him: My Lord and my God.

29. Jesus saith to him. Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen and have believed.

1. St. Thomas was incredulous. "Unless I shall have touched, I will not believe." This unbelief was very displeasing to our Lord. "Be not incredulous, but faithful." How often do we deserve the same rebuke! How weak is our faith! And yet without faith it is impossible to please God. For he that cometh to God must believe that He is, and is a rewarder of them that seek Him. (Heb. xi. 6.) Let us frequently pray with the man in the Gospel. "I do believe; Lord, help Thou my unbelief." (Mark ix. 23)

2. The Lord made Thomas put his hand into His side, and his fingers into the wounds of His hands and feet. What grace! But He places His

body on our tongues, and gives us His flesh to eat and His blood to drink. Is this not a far greater grace? Let us make ourselves worthy of it by humility and contrition, faith, hope, and charity. My Lord, and my God.

3 St. Thomas made amends for his former unbelief by his apostolic labors and his death for the faith. Faith alone will not save us, we must live according to our faith. Faith without works is dead. Let us show our faith by our works, and beware of the fate of those of whom it is said: They believe for a while, and in time of temptation fall away. (Luke viii. 13)

4. "Blessed are they that have not seen, and have believed." Of this beatitude we can and shall partake. Sight destroys faith, and forfeits its merits. This is the time for believing, not for seeing. Let us therefore believe, that once we may see. If here we could see everything, what reward would remain for hereafter?

POENITENTIA SALUTARIS.

1. Symbolum Apostolorum.
2. Actus fidei, spei, et caritatis ante et post communionem.
2. Preces pro conversione infidelium.
4. Duodecim Pater in honorem duodecim Apostolorum.
5. Pro clericis: Symbolum Athanasii.

ST. AGNES, VIRGIN AND MARTYR.—JAN. 21.

Gospel. Matt. xxv. 1-13.

THEN shall the kingdom of heaven be like to ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride.

2. Now, five of them were foolish; and five were wise.

3. But the five foolish, having taken their lamps, took no oil with them:

4. But the wise took oil in their vessels with the lamps.

5. And while the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made: Behold, the bridegroom cometh: go ye forth to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said to the wise: Give us of your oil, for our lamps are gone out.

9. The wise answered, saying. Lest there be not enough for us and for you, go you rather to them that sell, and buy for yourselves.

10. Now, while they went to buy, the bridegroom came: and they who were ready went in with him to the marriage, and the door was shut.

11. But at last came also the other virgins, saying: Lord, Lord, open to us.

12. But he, answering said. Amen I say to you, I know you not.

13. Watch ye, therefore, because ye know not the day nor the hour.

1. "To-day is the birth-day of a virgin, let us imitate her purity; to-day is the birth-day of a martyr, let us follow her tender and fervent love for Jesus, and offer up a sacrifice." (St. Ambrose) St. Agnes was a tender girl of thirteen years. The name of virgin is the title of bashfulness. I call her a martyr, and I have said enough. Adorned with a double crown, the crown of virginity and

martyrdom, St. Agnes on this day departed this world. How shall you go from hence? Where is your victory? where is your crown?

2. Not yet fit for punishment, she is mature for victory. (St. Ambrose.) We must reverse this sentence when we speak of the young people of our time. Not yet mature in age, and already fit for sin. Malice supplies age. The years of my youth, how much do they differ from those of St. Agnes! A girl of thirteen puts much older people to shame. No wonder,—as the sapling, so the tree; as the youth, so old age. Pray for me, St. Agnes, that I may dedicate at least my last years to God and virtue; I have not given Him my first years. “The sins of my youth and my ignorances do not remember.” (Ps. xxiv. 7.)

3. “*Depart from me, food of death, because I am already prevented by another lover.*” Who is that lover? “I love Christ, into whose chamber I shall enter, whose mother is a virgin, and whose father knows not woman; having loved Him, I am chaste; having touched Him, I am pure; having accepted Him, I am a virgin. To Him alone I will be faithful, to Him I will entrust myself with all my heart.”

4. Let the body perish, which can be loved with the eyes against my will. Why delay? It is an injury to my Spouse to expect that I shall admit any other love but His. Christ is my spouse, He chose me first and His I will be, said St. Agnes to her executioner. Oh, how differently do young women of our days think, speak, and act, who

wish only to please mortal men and not Him whom alone they should endeavor to please, to whom angels minister, and whose beauty the sun and the moon admire.

5. Behold St. Agnes, what she longed for she now beholds, what she hoped for she now possesses; she is united in heaven with Him whom when sojourning upon earth she loved with all her heart. Beautiful by face, but more beautiful by faith, thou art blessed, St. Agnes; despising the world, thou rejoicest with the angels. Oh, how beautiful is a chaste generation with glory, for the memory thereof is immortal, because it is known with God and man. (Wisdom iv. 1.)

PENITENTIA SALUTARIS.

1. Pro voto ligatis: Renovatio votorum.
2. Examen conscientię præsertim de peccatis in juventute commissis cum dolore et proposito.
3. Imploratio quotidiana patrocinii S. Agnetis tanquam singularis patronæ castitatis.

ESPOUSALS OF THE BLESSED VIRGIN MARY.—JAN. 23.

Gospel. Matt. i. 18-21.

WHEN Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.

20. But while he thought on these things, behold, the angel of the Lord appeared to him in *his* sleep,

saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.

21. And she shall bring forth a Son: and thou shalt call his name Jesus: for he shall save his people from their sins.

1. *The Espousals of the Blessed Virgin has brought joy to the whole world.* At the time of the espousals, and on the wedding-day, the couple are merry. But if they could foresee the troubles and difficulties that follow, joy would be mingled with grief. The reverse is the case at the espousals of Mary. No joy, no merriment, no music, no fun, and yet the whole world should have rejoiced, because these espousals brought joy to the whole world. For out of her rose the Sun of righteousness, even Christ our God, who hath taken away the curse and brought a blessing, confounded death, and given unto us life everlasting.

2. At every wedding the bride receives presents. What presents will you give? What they have given to each other, *a pure heart and a chaste body*. "Silver and gold I have none, O holy bride; but what I have, I give thee." I give thee, Holy Virgin, three flowers—*a lily*, the emblem of purity—*a violet*, the exercise of humility—and *a rose*, the type of patience.

3. The most chaste couple of all times past, present, and future, go to the altar to-day. Jesus was chaste; Joseph, his foster-father, was chaste; and chaste was His Mother Mary. These pure espousals we can and must imitate. Our Saviour wishes to espouse Himself with our souls forever

"Come, O my chosen one, I will establish My throne in thee." No union of two spouses or married people makes a closer tie than Holy Communion unites our body and soul with the body and soul of Jesus Christ. Therefore let us love Him as our bridegroom, whom to love is our duty; let us kiss Him, whose kiss is chastity (St. Pauline). The hearts, not the bodies, espouse themselves to each other. Mary says: I know not man, but a bridegroom, a protector. Jesus will be all this to us, and even more, a Spouse of blood, and not only nourish us, but will be our nourishment Himself; not only our protector, but our protection itself. What great love! Let us love Him in return.

4. Four reasons are assigned for the espousals of Mary:

a. That by the genealogy of Joseph the origin of Mary might be proved.

b. That she might not be stoned by the Jews as an adulteress.

c. That on her flight into Egypt she might have a support.

d. That the birth of Jesus might be concealed from the devil.

The law required the first; duty towards herself, the second; the helplessness of the Infant Jesus, the third; and the malice of the devil, the fourth. Thus we see that God orders all things wisely, and is wont in all His works to observe some congruity of things and times on account of the beauty of His work.

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PŒNITENTIA SALUTARIS.

1. Litaniæ Lauretanæ.
2. Pro eluendis omnibus peccatis per quinque sensus commissis quinque Pater et Ave cum dolore.
3. Silentium per aliquod tempus in honorem silentii, quod S. Joseph observabat versus B. V. Mariam.
4. Pro conjugibus: Renovatio sponsionis, in benedictione matrimonii factæ.

THE CONVERSION OF ST. PAUL THE APOSTLE.—
JAN. 25.

Gospel. Matt. xix. 27-29.

THEN Peter, answering, said to him: Behold, we have left all things, and have followed thee: what, therefore, shall we have?

28. And Jesus said to them: Amen I say to you, that you, who have followed me, in the regeneration, when the Son of Man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel.

29. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall possess life everlasting.

1. "*Saul, Saul, why dost thou persecute Me?*" (Acts ix. 4.) Thus Jesus asks me and you and every sinner. We persecute Jesus as often as we sin, for every sinner is, as it were, a Saul, and, as much as is in him, crucifies Jesus anew and sets His wounds to bleed afresh; for what was the cause of the crucifixion, if not sin? We persecute

Jesus, when we persecute His and our brethren—our fellow-men, offend, injure, or calumniate them, for the head suffers in the members. Cease at once, or rather never begin, to be a persecutor of Jesus. What evil has He done to you? Why will you repay His infinite love with endless ingratitude?

2. This is the day of St. Paul's conversion. Tell me when will you celebrate the day of your conversion? Why do you put off your conversion from day to day, from year to year? Why do you always scream with the ravens: 'To-morrow, to-morrow. Why to-morrow? Why not to-day? Will that which is so difficult to-day be easier to-morrow? Will your conversion not be more difficult, the longer you delay it? St. Paul would never have been converted, if he had not been converted on this day; therefore, to-day if you shall hear His voice, harden not your hearts. (Ps. xciv. 8.) Courage! I said, now I have begun.

3. *There shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.* (Luke xv. 7.) What joy there must have been in heaven upon the conversion of St. Paul! What joy even upon earth among the disciples of Jesus! And not without reason. Saul—breathing threats—could have done a great deal of harm to the rising Church, if he had continued to persecute her. How much good has he done after his conversion? Let us cause this joy to God and His Church, to angels and men, but particularly to ourselves; for if there is a real, genuine joy upon earth, it is a good conscience,

that causes us joy. How sweet are the tears of repentance!

4. Our Saviour says of the converted Saul: "*This man is a vessel of election to Me, to carry My name before the Gentiles.*" (Acts ix. 15.) We too are vessels of election, called to propagate everywhere the name of Jesus, and to glorify it, not only in words, but in acts, and these acts must be acts of love. What a vocation! And how ill we have fulfilled it! how little we have done for the honor of the Holy Name! We must amend our lives, do good, avoid evil. If we have been Sauls in past days, let us now be Pauls. Everything is possible with the grace of God, for St. Paul says: I can do all things in Him who strengtheneth me. (Phil. iv. 13.) His grace suffices.

POENITENTIA SALUTARIS.

1. Septem Pater pro conversione peccatorum.
2. Symbolum Apostolicum cum renovatione votorum baptismi.
3. Jejunium in honorem jejunii triduari St. Pauli.
4. Quatuor in orbis plagas te convertens ora pro missionariis apostolicis.

ST. JOHN CHRYSOSTOM.—JAN. 27.

Gospel. Matt. v. 13-19.

YOU are the salt of the earth. But if the salt lose its savor, with what shall it be salted? It is then good for nothing, but to be cast out, and to be trodden upon by men.

14. You are the light of the world. A city that is set on a mountain cannot be hid.

15. Neither do men light a candle, and put it under a bushel, but upon a candlestick, that it may give light to all that are in the house.

16. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

17. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.

18. For, amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law, till all be fulfilled.

19. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach, the same shall be called great in the kingdom of heaven.

1. St. John Chrysostom was a most eloquent preacher, whence he was called "Golden Mouth"; but what would the fluency and sweetness of his eloquence have profited him without piety? He would have been a sounding cymbal and a tinkling brass, and no more, and while preaching to others, he himself would have become a reprobate. His merit consists in this, that he himself practised what he preached to others; that, properly speaking, he *preached by his example*. Imitate him. Preach to others, not so much in words as in acts. Not only our mouth should be golden—sending

forth golden words,—but also our hands and heart should be of gold—entertaining golden affections and practising golden works. What treasures we might accumulate!

2. St. John spoke *with great freedom*. He was no slave of human respect, which so often closes our mouth. Truly, thereby he made the great of this world his enemies (truth begets hatred), but that did not deter him from thundering against their vices and public scandals. “The word of God is not bound.” (II. Tim. ii. 9.) Unite with the respect due to others the fidelity due to God. What does it profit me to please men, if I displease God? “If I did yet please men, I should not be the servant of Christ.” (Gal. i. 10). “We ought to obey God rather than men.” (Acts v. 29).

3. St. John drew his eloquence not from philosophy, but from theology; not from reason, but from revelation; not so much from books as from prayer. Let us draw our eloquence from the same sources. Meditate and pray. “If any of you want wisdom, let him ask of God, who giveth to all abundantly, and upbraideth not: and it shall be given him.” (James i. 5.) Wisdom is a gift of God which is not given but to him that asks for it. Pray, pray, and pray.

4. It is related that on his journey into exile the holy martyr Basilicus appeared and said to St. John: “John, to-morrow we shall be together.” We are in exile in this vale of tears, and the saints cry out to us from heaven: “To-morrow we shall be together.” How consoling is this greeting to the pious! The

damned too cry out to many from hell: "To-morrow we shall be together." How terrible to the wicked! Strive so to live, that on the day before your death you may hear the words of consolation out of the mouth of St. John Chrysostom: "To-morrow we shall be together," and on your last day out of the mouth of Jesus Himself: "This day thou shalt be with Me in paradise."

PENITENTIA SALUTARIS.

1. Septem Pater pro impetrandis septem donis Spiritus Sancti.
2. Oratio pro felici morte pro se et aliis.
3. Auditio concionis et preces pro omnibus concionatoribus.
4. Pro clericis: Hymnus, Veni Creator Spiritus.

ST. FRANCIS OF SALES.—JAN. 29.

Gospel. Matt. xxv. 14-23.

FOR even as a man going into a far country called his servants, and delivered to them his goods.

15. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability, and immediately he took his journey.

16. And he that had received the five talents went his way, and traded with the same, and gained other five.

17. And in like manner he that had received the two, gained other two.

18. But he that received the one, going his way, digged in the earth, and hid his lord's money.

19. But after a long time, the lord of those servants came and reckoned with them.

20. And he that had received the five talents, coming, brought other five talents, saying: Lord, thou deliveredst to me five talents: behold, I have gained other five over and above.

21. His lord said to him; Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

22. And he also that had received the two talents came and said: Lord, thou hast deliveredst two talents to me: behold, I have gained other two.

23. His lord said to him: Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

1. St. Francis of Sales was very zealous for the honor of God and the salvation of souls. He was indefatigable in the conversion of heretics and sinners, leading the former back to the truth and the latter to virtue. He was no thunderer who knows not of what spirit he is, who tears up the cockle together with the wheat, with fire and sword destroying heretics and sinners—but a true disciple of Him who does not break the bent reed nor quench the smoking wick; who does not curse the erring nor pursue them with maledictions, but goes after the lost sheep till he finds it, lays it upon his shoulders, and carries it back to the flock. Such a shepherd was St. Francis.

2. *St. Francis was a great lover of Jesus.* He used to begin his reading and writing, and, in fact, all his works with these words: *Vivat Jesus, amor meus!* For this reason everything was done by him in love and out of love. Oh! that we were such lovers of Jesus! The heaviest things would be

light, and whatever we do would be followed by a blessing. When a temporal prince visits his subjects all cry out: "*Vivat rex*," but the King of kings, I. N. R. I., is not greeted with "*Vivats*" neither in hearts nor in words. Indeed, many seem more willing to cry out: "*Pereat*," "Let him perish." Oh, incomprehensible blindness! Oh, terrible unbelief!

3. *St. Francis was a model of meekness.* At the autopsy his gall was found, as it were, petrified on account of the continual violence which he did to himself in order to subdue his anger. His lips flowed over with sweetness, and by his meekness he drew all hearts towards himself, and with himself towards God. He could truly say with his divine Master: "Learn of me, because I am meek and humble of heart." (Matt. xi. 29). The school and source of meekness is humility. The humble man knows and acknowledges his own misery and imperfections, and bears the frailties of others with patient indulgence—does not fly into a passion when something human happens to others, because the like has frequently happened, or may happen to him. Nothing human is foreign to me, I vouch. "*Nihil humani a me alienum puto*." (Seneca.)

4. Other saints represent to us sanctity from the *austere side*, which, instead of attracting, repels souls. But St. Francis presents sanctity from a *pleasant point of view*, so that, willingly or unwillingly, we must love it. His Philothea is a direction to a holy life for all men, at all times, and under all

circumstances. He is not extravagant, he asks nothing but what every one can do, if he only is of good will, and what every one must do, if he is anxious to save his soul. Let us frequently read this instruction to a Christian life, and with the grace of God practise what we read, that we may secure our salvation.

PŒNITENTIA SALUTARIS.

- 1 Actus amoris Dei et proximi.
 2. Litanîæ de SS Nomine Jesu.
 - 3 Actus mansuetudinis erga eum, quocum consentire vix potes.
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PURIFICATION OF THE BLESSED VIRGIN MARY,
(Commonly called "Candlemas-day").—FEB. 2.

Gospel. Luke ii. 22-32.

AND after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord.

23. As it is written in the law of the Lord. That every male opening the womb shall be called holy to the Lord:

24. And to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons.

25. And behold, there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him.

26. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord.

27. And he came by the Spirit into the temple.

And when his parents brought in the child Jesus to do for him according to the custom of the law,

28. He also took him into his arms, and blessed God, and said:

29. Now thou dost dismiss thy servant, O Lord, according to thy word, in peace:

30. Because my eyes have seen thy salvation:

31. Which thou hast prepared before the face of all people:

32. A light to the revelation of the Gentiles, and the glory of thy people of Israel.

1. Jesus appears to-day for the first time in the temple, and Mary offers for herself and Him the sacrifice prescribed by the law. An important lesson and a beautiful example for us, how we ought to present ourselves in the house of God, and what sacrifice we should offer to Him. The most acceptable sacrifice to Him is our own self, our hearts, that is, our thoughts, words, and deeds, what we are and have, we ought to offer to the Lord a sacrifice of adoration, thanksgiving, contrition, and satisfaction for our sins, and an entire resignation to His holy will.

2. What a prodigy of humility! Purity submits to the law of purification, the immaculate Virgin to the law made for sinful mothers. She does not care that the world believes her to be what she is not, and believes her not to be what she is really. Imitate her example. Let the people think and say of you what they please, provided your conscience gives you a good testimony. Do what you will, you can never please the world. Why should you be troubled about the judgment of the world, if you please God? His law is to be your law, and the only rule of your life.

3. The festival of the Purification of Mary should also be for us a time of purification. Nothing that is defiled can enter into heaven. Cleanse your conscience then from every stain of sin, and, having cleansed it, beware of defiling it again. But that is not enough. You must also offer the sacrifice that is prescribed, of satisfaction for your sins. If you cannot offer the sacrifice of the rich, offer the sacrifice of the poor—a pair of turtle doves—*meekness* and *humility*. “Learn of Me, because I am meek and humble of heart.”

4. Mary teaches us how we are to fulfil the divine law, and Simeon shows what will be the reward of those who fulfil it. Is it not a great reward, to be allowed not only like him to receive Jesus into our arms, but into our hearts in Holy Communion, and in our dying hour to be able to say with confidence: “Now Thou dost dismiss Thy servant, O Lord, according to Thy word, in peace, because my eyes have seen Thy salvation” and my Saviour? Who would not wish to die with this consolation of the aged Simeon? As man lives, so he dies.

PENITENTIA SALUTARIS.

1. Visitatio ecclesiæ et renovatio votorum baptismi.

2. Auditio Missæ et cum Jesu oblatio sui Deo Patri.

3. Quinque Ave inserendo mysteria gaudiosa D. N.

4. Dispositio et confectio ultimæ voluntatis cum assignatione legati ad pias causas.

5. Preces in honorem S. Simeonis pro felici morte.

6. Pro clericis: Preces commendationis animæ.

ST. BLASIUS, MARTYR.—FEB. 3.

Gospel. Matt. xvi. 24-27.

THEN Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever will save his life, shall lose it: and he that shall lose his life for my sake, shall find it.

26. For what doth it profit a man, if he gain the whole world, and lose his own soul? Or, what shall a man give in exchange for his soul?

27. For the Son of Man shall come in the glory of his Father with his angels: and then will he render to every man according to his works.

1. St. Blasius is one of the so-called fourteen helpers in need. Our real helper in need is God. "My help is from the Lord, who made heaven and earth." (Ps. cxv. 2.) To Him we have recourse in all our necessities both of soul and body. God of my help, and my hope from eternity, give me help in my tribulations, for besides Thee is no helper; but He often helps through others and through the intercession of others. In this sense, St. Blasius is a helper in need. Let us have recourse to his intercession in our necessities, but especially in those in which he is particularly invoked as a helper in need.

2. In two corporal necessities he is usually invoked as a helper in need, in the *diseases of the*

throat and in sickness of cattle. In the first, on account of the miraculous cure of a boy, who, in consequence of swallowing a fishbone, was in danger of strangling; and in the latter, because the wild beasts did not leave his cell till he blessed them. It is good and wholesome in like dangers of the body to invoke St. Blasius, but there are greater dangers of the soul. There are throat-diseases and pestilences in a spiritual sense; these are stiff-necked, unruly, beastly, and unchaste people. In these diseases let us hasten to St. Blasius.

3. St. Blasius had lived so long a time among wild beasts, that he could say with St. Jerome: The city is to me a prison; solitude, a paradise. Let us live, and seek the stillness of solitude, avoid the distractions of the world, unnecessary visits, idle conversations, and the society of worldly persons. Jesus loves to be alone with the soul. "I will lead her into solitude, and there I will speak to her heart." (Osee ii. 14.) Let us at least shun those places where danger threatens the soul with eternal death. "What doth it profit a man, if he gain the whole world, and lose his own soul?" (Matt. xvi. 26.)

4. The *two* candles of St. Blasius signify *the love of God and our neighbor*. Between these two candles we ought to put to-day, and all the days of our life, not only our throat, but our whole body, all our thoughts, words, and deeds, that in us the words of Jesus may be fulfilled: "Let your light so shine before men, that they may see your good works..

and glorify your Father who is in heaven." (Matt. v. 16.) Oh! how beautiful did St. Blasius make the light of his love of God and man shine in his life and in his death. Let us follow him, that the blessing of St. Blasius may have the desired effect.

PENITENTIA SALUTARIS.

1. Solitudo per aliquot dies.
 2. Abstinencia ab aliqua delectatione.
 3. Actus caritatis erga Deum et proximum.
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ST. AGATHA.—FEB 6.

Gospel. Matt. xix. 3-12.

AND the Pharisees came to him, tempting him, and saying: Is it lawful for a man to put away his wife for every cause?

4. And he answered, and said to them: Have ye not read, that he who made man in the beginning, made them male and female? And he said:

5. For this cause shall a man leave father and mother, and shall cleave unto his wife: and they two shall be in one flesh.

6. Therefore they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder.

7. They say to him: Why then did Moses command to give a bill of divorce, and to put away?

8. He saith to them: Moses, because of the hardness of your hearts, permitted you to put away your wives; but from the beginning it was not so.

9. And I say to you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he who shall marry her that is put away, committeth adultery.

10. His disciples say unto him: If the case of a man with his wife be so, it is not good to marry.

11. He said to them: All receive not this word, but they to whom it is given.

12. For there are eunuchs, who were born so from their mother's womb; and there are eunuchs, who were made so by men; and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive it, let him receive it.

1. *St. Agatha was of noble extraction.* The prætor said to her: Are you, a noble lady, not ashamed to lead an humble and servile Christian life? What was her reply? Christian humility and servitude are far more excellent than the wealth and pomp of kings, or as the Breviary says in another place: The greatest ingenuity is to imitate the humility of Christ. I am the handmaid of the Lord, therefore I show myself an humble person.

2. *St. Agatha was of great beauty of body.* Quintilian, the prætor of Sicily, captivated by her charms, asked her hand; no doubt, an honorable offer in the eyes of the world. Beauty of body is a dangerous gift of nature. How many have become miserable by it. If you have this gift from God, use it not against God. Pride, vanity, coquetry, contempt of others, and seduction are usually the concomitants of corporal beauty. How ugly is a beautiful body, without a beautiful soul, in the eyes of God! "Favor is deceitful, and beauty is vain; the woman that fears the Lord, shall be praised." (Prov. xxxi. 30). St. Agatha was beautiful and pious; therefore, she remained chaste, innocent, pure, and holy.

3. *St. Agatha was martyred most cruelly.* She was scourged, cast into prison, stretched on the

rack with fire under it, her breast was cut off, she was rolled over burning coals and sharp stones, till she expired; when her beautiful soul took its flight to her divine Spouse whom she loved so wisely and so well. The love for Jesus can bear and suffer a great deal. How little, then, do we love Him, since we will bear and suffer so little for Him? Let us increase in love, that we may advance in patience, and at the end of our lives may be able to exclaim with St. Agatha: "Lord, who hast watched me from my infancy, who hast withdrawn me from the love of this world, who hast made me superior to all the torments of this life, receive my soul."

4. Cruel tyrant, are you not ashamed to amputate in a woman, what you have sucked yourself in your mother? Thus spoke Agatha, when the cruel judge ordered her breast to be cut off. Christian virgin, you need not fear this martyrdom. But there are other dangers for that part of your body, and you yourself thereby may become a cruel tyrant to others. Think of St. Agatha, and say to yourself and others: Are you not ashamed? God gave to woman the breasts as instruments for the nourishment of children; and Jesus Himself when a Babe made use of them for that purpose. Abuse them not, then, for the gratification of lust, and for sin, much less for the seduction of innocence.

PENITENTIA SALUTARIS.

1. Gratiarum actio pro fide catholica, qua ad tantam dignitatem evecti sumus

2. Tres Pater pro illis, quorum periclitatur castitas, immorando petitioni: Et ne nos inducas in tentationem.

3. Quotidiana infra Octavam hujus festi oratio ad St. Agatham pro impetrando dono perseverantiæ.

ST. MATTHIAS THE APOSTLE. — FEB. 24 OR 25.

Gospel. Matt. xi. 25-30.

AT that time Jesus answered and said, I give thanks to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones.

26. Yea, Father; for so hath it seemed good in thy sight.

27. All things are delivered to me by my Father. And no one knoweth the Son but the Father: neither doth any one know the Father but the Son, and he to whom it shall please the Son to reveal *him*.

28. Come to me, all you that labor, and are heavy laden, and I will refresh you.

29. Take up my yoke upon you, and learn of me, because I am meek and humble of heart: and you shall find rest to your souls.

30. For my yoke is sweet, and my burden light.

1. By the grace of God, Matthias obtained what Judas lost through his own fault. It is a truism that no grace remains idle and fruitless. What one refuses, another is willing to accept; what one loses, another finds. Thus it is in great as in little things. Whole kingdoms and empires apostatize from the faith; others receive it with joy. If the sun sets in one part of the world, it rises in another. So it is with the individual faithful. That should

be our consolation, when we hear of the apostacy from the faith and the corruption of morals. It is no loss, however, to God and His holy Church.

2. *The terrible end of Judas.* How far avarice can bring man! From an apostle to a traitor—from a traitor to a suicide. He that stands, let him take heed lest he fall. We fall by little and little. Judas might now just as well be in heaven as in hell, with the Apostles in place of being with the devils. "He was numbered with us," says St. Peter, "and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity." (Acts i. 17.) How terrible are these words for every one who, for the sake of worldly gain, betrays Jesus, and loses his soul.

3. *The lot fell upon Matthias.* Happy lot, not for this, but for eternal life. "The lot fell upon me in glorious things." Matthias could say this of himself, and all of us can say so. How many millions have a worse lot than I have as a Christian, a Catholic, a priest? What will it profit me, however, if I lose it? St. Matthias did not forfeit it. He fulfilled the measure and plenitude of his lot by his apostolic labors and the effusion of his blood. Do we with Matthias desire to possess our lot in heaven? Let us labor then with the same apostolic zeal for God and His holy religion upon earth, that once we may be able to say with him: "The lot fell upon me in glorious things."

4. Why was St. Matthias called to the Apostolate? Principally on account of his humility. Like the other disciples he always was in the society of

Jesus, although his name was never mentioned. In humility he served the Lord, and this humility pleased the Lord and his fellow-disciples. For this reason, he was considered worthy of the Apostolate. And when the lot fell upon Matthias, Joseph the Just, his worthy competitor, did not envy him. Neither should we envy the happiness of others, but be satisfied with our lot. It is God that casts the dice. His unerring hand can make no mistake.

PŒNITENTIA SALUTARIS.

1. Duodecim Pater in honorem duodecim Apostolorum.

2. Symbolum Apostolicum.

3. Gratiarum actio pro vocatione nostra ad fidem et statum nostrum.

4. Preces pro electione ministrorum ecclesiæ dignorum.

5. Pro clericis: Ps. cii., Benedic anima mea Dominum.

ST. PATRICK.— MARCH 17.

Gospel. Matt. xxv. 14-23.

FOR even as a man going into a far country called his servants, and delivered to them his goods.

15. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability, and immediately he took his journey.

16. And he that had received the five talents went his way and traded with the same, and gained other five.

17. And in like manner he that had received the two, gained other two.

18. But he that received the one, going his way, digged in the earth, and hid his lord's money.

19. But after a long time, the lord of those servants came and reckoned with them.

20. And he that had received the five talents, coming, brought other five talents, saying, Lord, thou deliveredst to me five talents. behold, I have gained other five over and above.

21. His lord said to him, Well done, thou good and faithful servant, because thou hast been faithful over a few things, I will set thee over many things. enter thou into the joy of thy lord.

22. And he also that had received the two talents came and said, Lord, thou hast deliveredst two talents to me; behold, I have gained other two.

23. His lord said to him: Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

1. St. Patrick could say with St. Paul: "*The love of Christ presseth us.*" (II. Cor. v. 14.) Truly, the love of God was the *one motive* which impelled him in all his sacrifices, labors, and sufferings, for if he had not loved God with his whole heart, and with his whole soul, and with his whole mind, he would not have thrown himself so earnestly and thoroughly into his great work—the conversion of the Irish race to the faith of Jesus Christ.

2. The love of God does not consist in the outward acts of man, but in the offering of his heart. We must practise what we believe, and show our love for God by obedience to His law. "*If you love Me, keep My commandments.*" (John xiv 15.) It is then by keeping His commandments, and, therefore, by loving Him, that we can secure our salvation. "*If thou wilt enter into life, keep the com-*

mandments." (Matt. xix. 17.) If I were to tell you that you should always fast, you might tell me that you cannot, because of your delicate state of health; if I were to tell you that you should be always giving alms, you might say that you cannot; but when I tell you that you must always love God, can you find an excuse? No, for it costs nothing, it requires no effort to love God, for God is goodness itself, and goodness is always an object of love. Do we love God like St. Patrick? He was ready at all times to make sacrifices for the love of God, and rejoiced in having the opportunity of making them. Our love for God must not be merely a sentimental love.

3. The love of St. Patrick manifested itself by the love of the neighbor. The love of God is identical with the love of the neighbor. "*If any man say, I love God, and hateth his brother, he is a liar.*" (I. John iv. 20.) "*This commandment we have from God, that he who loveth God, love also his brother.*" (I. John iv. 21.) Does our love for God manifest itself in works, in acts of love towards our neighbor? This is the practical test. As faith without works is dead, so charity without acts of love is dead. Where there is no soul there is no life. God is displeased with a sentimental love. "*This people honoreth Me with their lips, but their heart is far from Me.*" (Matt. xv. 8.)

4. "*As long as you did it to one of these my least brethren, you did it to Me. As long as you did it not to one of these least ones, neither did you do it to Me.*" (Matt. xxv. 40, 45.) The love of God and the love

of the neighbor stand on a level. Show your love for God by your love for your fellow-men, like St. Patrick. "*He that loveth not his brother, whom he seeth, how can he love God, whom he seeth not?*" (I. John iv. 20.) We do not love God unless we love our brother, God's image and likeness; these are the two wings on which we can soar heavenward, for "no one can soar heavenward on one wing." (St. Bernard.) Let us then not be fist-Christians, but brain-Christians; not fight, but live for our religion—that is, according to its principles, and, like St. Patrick, manifest a celestial life in an earthly habitation.

PENITENTIA SALUTARIS.

1. Gratiarum actio pro beneficio vocationis nostræ ad veram Ecclesiam.
2. Eleemosyna pro fidei Catholicæ propagatione.
3. Opus misericordiæ corporale vel spirituale.
4. Preces pro conversione peccatorum.

ST. JOSEPH.—MARCH 19.

Gospel. Matt. i. 18-21.

WHEN Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.

20. But while he thought on these things, behold, the angel of the Lord appeared to him in *his* sleep, saying: Joseph, son of David, fear not to take unto

thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.

21. And she shall bring forth a Son: and thou shalt call his name Jesus: for he shall save his people from their sins.

1. St. Joseph is the virgin spouse of a virgin mother, therefore a pattern and model for the *single* and the *married*. If all single persons had such virginal sentiments, how few would desire to be married. And if all married people would live as virtuously as Joseph, how few married people would wish to be single again. But there is dissatisfaction among the single and the married. What is wanting to both? The virginal sense of Joseph. They seek what is of the flesh, and "such shall have tribulation of the flesh." (I. Cor. vii. 28.)

2. St. Joseph is the foster-father of Jesus—therefore a model and pattern for parents. If all fathers and mothers had as much care and love for their children as Joseph had for Jesus, how few bad children would we see. But most fathers and mothers seem to think that they do enough when they provide for their children the necessaries of life, and care little or nothing about their religious training. But "man liveth not by bread alone;" the child needs temporal food, but far more, spiritual food. Is the soul not more than the body? Man does not live by bread alone, yea, what does his whole life in the flesh profit him, if he be dead in spirit—if he be lost?

3. St. Joseph was *just*. This one word comprises all that can be said to his praise. For, to be just, means to do always and everywhere what is

right—to fulfil all duties towards God, towards our neighbor, and towards ourselves.

4. St. Joseph is *the patron of the dying*. Because he died in the arms of Jesus and Mary, every one wishes to die thus, and invokes St. Joseph for a happy death. But if we wish Jesus, Mary, and Joseph to come to our death-bed, we must also go to theirs, that is, we must frequently remind ourselves of the death of Jesus, Mary, and Joseph. This remembrance will keep us from evil, and stimulate us to do good, and thus we will have a happy end. Let us daily call upon St. Joseph; we daily need his assistance, because we may die any day. That we may die under his protection, let us live according to his example.

5. The intercession of St. Joseph obtains for us help, not in one only, but in every necessity. (Thom. Aqu.) “It seems that to other saints our Lord has given power to succor us in only one kind of necessity, but this glorious saint, I know by my experience, assists us in all kinds of necessities. I cannot remember having asked him for anything which I did not obtain. I have never known any one who was truly devoted to him, and who performed particular devotions in his honor, who did not advance more in virtue; for he assists in a special manner those souls who recommend themselves to him.” (St. Theresa’s Life.) Therefore go to Joseph. (Gen. xli. 55.)

PŒNITENTIA SALUTARIS.

1. Eleemosyna puero pauperi in honorem S. nutritii Josephi.
2. Litanîæ de S. Josepho vel omnibus Sanctis.
3. Quotidiana infra Octavam hujus festi oratio ad S. Josephum pro felici morte.
4. Pro clericis: Hymnus de S. Josepho aut preces commendationis animæ.

ST. BENEDICT.—MARCH 21.

Gospel. Matt. xix. 27-29.

THEN Peter, answering, said to him: Behold, we have left all things, and have followed thee: what, therefore, shall we have?

28. And Jesus said to them: Amen I say to you, that you, who have followed me, in the regeneration, when the Son of Man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel.

29. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall possess life everlasting.

1. *We know that we are of God, and that the world is plunged in wickedness.* And if we have this conviction, why do we not act accordingly? If we are of God, why do we live as if we were of the world? If the world lies in wickedness, why do we love it? "Love not the world, nor those things which are in the world. If any man love the world, the charity of the Father is not in him: for all that is in the world, is the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life:

which is not of the Father, but is of the world. And the world passeth away, and the concupiscence thereof. But he that doeth the will of God, abideth forever." (I. John ii. 15-17.) The remedy against these three evils are the three evangelical counsels: *chastity, poverty, and obedience.*

2. St. Benedict went into solitude to prepare himself for the work which he was called to accomplish, and there rolling himself upon briars he subdued the inclinations of the flesh so effectually that he never afterwards experienced even the least temptation. God calls us from the turmoil of the world into solitude: "I will lead her into solitude, and there I will speak to her heart." But we do not follow this call; we do not love solitude, because we have never tasted how sweet it is to be alone with God. Delights are not taken away from those who live piously, but they are changed into better ones. But what does the solitude of the body profit, if the solitude of the heart is wanting? You may be in a monastery, and yet in the midst of the world; you may be in the midst of the world, and yet in a monastery. You must not take the world with you into the monastery; otherwise it profits you nothing to separate your body from the world. You must be a religious not only in body, but also in spirit. Think not always of the world, speak not always of the world and worldly things, and long not always after the world, for its promises are hollow, and its joys are false. Live more to God than to man. Say with St. Augustine: "I will embrace thee, O my sovereign good, without

which nothing is good. Thou alone sufficest me forever, what have I to do with man?"

3. "Sell what thou hast, and give to the poor; and thou shalt have a treasure in heaven; and come, follow Me." (Matt. xix. 21) St. Benedict did this, and many others. St. Dominic, St. Francis etc. These few words made them faithful followers of Jesus, and, therefore, great saints. And all the words of Jesus, the whole Gospel, produce no effect in us nor make us better Christians. What is the reason? Truly, the grace of God is not wanting to us, but we do not coöperate with that grace. Think of the vanity of all earthly goods, the shortness of life, and make use of this short time to prepare for an endless eternity.

4. St. Benedict was not free from temptations. How did he conquer them? What weapons did he use? Prayer, the sign of the cross, fasting, watching, and discipline. Nobody is entirely free from temptations, and the greatest temptation would be not to be tempted; but God will not suffer us to be tempted above our strength. We ourselves are often the cause of falling *into* temptation, and we are always the cause of falling *in* the temptation. Security, self-confidence is apt to fall. He that stands, let him take heed lest he fall. Watch and pray, pray and work.

POENITENTIA SALUTARIS.

1. Silentium per aliquot dies. Si silentium observes, cogita, te non esse dignum qui loquaris.

2. Eleemosyna.

3. Solitudo sacra per aliquod tempus.

4. Meditatio per quatrantem de obedientia et paupertate Christi.

5. Aliquot Pater et Ave ad pericula tentationum superanda cum ruminatione petitionis: Et ne nos inducas in tentationem.

THE ANNUNCIATION OF THE BLESSED VIRGIN
MARY.—MARCH 25.

Lesson. Isai. vii. 10-15.

AND the Lord spoke again to Achaz, saying:
11. Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above.

12. And Achaz said: I will not ask: and I will not tempt the Lord.

13. And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also?

14. Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive, and bear a son, and his name shall be called Emmanuel.

15. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

Gospel. St. Luke i. 26-38.

26. And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth.

27. To a virgin espoused to a man whose name was Joseph, of the house of David. and the name of the virgin was Mary.

28. And the angel being come in, said to her: Hail, full of grace, the Lord is with thee: blessed art thou among women.

29. And when she had heard, she was troubled at

his saying, and thought with herself what manner of salutation this should be.

30. And the angel said to her: Fear not, Mary: for thou hast found grace with God.

31. Behold thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call his name Jesus.

32. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob forever.

33. And of his kingdom there shall be no end.

34. And Mary said to the angel: How shall this be done, because I know not man?

35. And the angel answering, said to her: The Holy Ghost shall come upon thee: and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God.

36. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her that is called barren:

37. Because no word shall be impossible with God.

38. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word.

1. Let us rejoice. The Word was made flesh. God so loved the world as to give His only-begotten Son to redeem and save that which was lost. What would it have profited us to be born, if God in His ineffable goodness had not decreed our redemption? But what would our redemption profit, if, nevertheless, we would perish? And we shall certainly perish, if we make no use of the means of salvation. Which are these means? The Word of God, and the Flesh of the Incarnate Word. Let us therefore hear what the Incarnate Word says. He has words of eternal life. Let us eat worthily of that bread, and drink worthily of

that chalice, which the Incarnate Word offers us in the Most Holy Sacrament.

2. The angel Gabriel was sent to Mary as messenger of the Incarnation of the divine Word. What annunciation? "Behold, thou shalt conceive." A similar mystery, a similar grace is announced to us by a messenger of the Church. "*Behold, thou shalt receive.*" We receive the same Son of the Most High whom Mary conceived, but only under the species of bread, but truly with His Humanity and Divinity, with His body and soul, His flesh and blood, in the Blessed Eucharist. Oh, most holy Virgin Mary, who by the power of the Holy Ghost hast merited to conceive God and man, pray for us that we may receive Him worthily in this Sacrament, and obtain the spirit of this thy beloved Son.

3. To-day, by becoming the Mother of God, Mary became our mother. Oh, happy, therefore, we who have received such and so great a mother in Mary. How great is Mary, the Mother of God; how great are we through Mary? We are blood-relations of the Son of God, for the flesh of Mary is our flesh, human flesh, bone of our bones, flesh of our flesh. What dignity! what solace! What reason for hope, what motive of love!

4. "*Hail, Mary, full of grace.*" "Hail, daughter of God the Father! Hail, Mother of God the Son! Hail, spouse of the Holy Ghost. Hail, Mary, full of grace! Behold, the golden key to the maternal heart of Mary. She cheerfully succors us with grace, if we perseveringly salute her with:

"Hail, Mary, full of grace." (St. Bonaventure.) "*The Lord is with thee.*" If the omnipotent God is with her, what may we not expect from her? But she,—what does she say? "Behold, the handmaid of the Lord, be it done to me according to thy word." What an example of humility. The higher, the more submissive. What an example of resignation. The more humble, the more obedient. Let us imitate these virtues of Mary, her humility in prosperity and her resignation in adversity. "*Thy will be done.*"

PENITENTIA SALUTARIS.

1. Ad 'Angelus Domini' attenta recitatio salutationis angelicæ.
2. Litanîæ lauretanæ.
3. Preces ad B. V. Mariam pro impetranda virtute humilitatis et resignationis in adversis.
4. Pro clericis: Magnificat.

ST. GEORGE.—APRIL 24.

Gospel. John xv. 1-7.

I AM the true vine, and my Father is the husbandman.

2. Every branch in me, that beareth not fruit, he will take away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit.

3. Now you are clean by reason of the word which I have spoken to you.

4. Remain in me and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me.

5. I am the vine; you the branches: he that

abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing.

6. If any one remaineth not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire; and he burneth.

7. If you remain in me, and my words remain in you, you shall ask whatever you will, and it shall be done to you.

1. St. George was a brave soldier. We are soldiers of Christ. The life of man upon earth is a warfare. We fight under His banner against His and our enemies. These enemies are the world, the flesh, and the devil. Against these we must fight till we have finished the battle and gained the victory. But how do we fight? Oh, that we were brave in battle, faithful in temptation, and patient under afflictions! Ah! we are soldiers not without wounds, not without flight, not without perfidious desertion. We must change this. The world, the flesh, and the devil must not conquer those whom Christ has associated to Himself as soldiers.

2. In order to enter the service of Christ, St. George resigned his commission as captain in the Gentile army. We cannot serve two masters—Christ and the devil, Heaven and earth, the spirit and the flesh. We must give up one and adhere to the other. Decide at once who shall be your master. What wages gives the one, and what wages the other? There is no better and more lucrative service than the service of Christ. Let us then serve Him and Him alone, and we shall never regret it.

3. St. George is represented as an equestrian

armed with a coat of mail, in the act of killing a dragon with his lance. We also must kill the hellish dragon, not with corporal, but spiritual weapons. What weapons these are, the Apostle tells us. Put you on the armor of God, that you may be able to stand against the snares of the devil (Eph. vi. 2.), that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace: in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one; and take unto you the helmet of salvation, and the sword of the Spirit (which is the word of God.) (Eph. vi. ii. 13-18.)

St. George is one of the fourteen helpers in need. Our only helper in every necessity is the Lord our God. The Lord is my helper and Redeemer. But intercessors in all necessities of body and soul are the saints of God, and among them particularly those who are venerated under the title of the fourteen helpers in need. They certainly have helped by their intercession many persons in and out of their necessities, because they are universally praised and invoked as helpers in need. Let us have recourse to their intercession in the hour of trial, and to-day to one of them, St. George. Pray for us, St. George, that we may be made worthy of the promises of Christ.

PŒNITENTIA SALUTARIS.

1. Quatuordecim Pater in honorem quatuordecim auxiliatorum.
 2. Litaniæ de omnibus Sanctis.
 3. Actus fidei, spei, et caritatis.
 4. Pro clericis: Symbolum Athanasii.
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ST. MARK THE EVANGELIST.—APRIL 25.

Gospel. Luke x. 1-9.

AND after these things the Lord appointed other seventy-two: and he sent them two and two before his face, into every city and place whither he himself was to come.

2. And he said to them: The harvest, indeed, is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he send laborers into his harvest.

3. Go: Behold, I send you as lambs among wolves.

4. Carry neither purse, nor scrip, nor shoes, and salute no man by the way.

5. Into whatsoever house you enter, first say: Peace be to this house.

6. And if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you.

7. And in the same house remain, eating and drinking such things as they have: for the laborer is worthy of his hire. Remove not from house to house.

8. And into what city soever you enter, and they receive you, eat such things as are set before you:

9. And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you.

1. St. Mark was one of the four holy Evangelists, and as such did faithfully what St. Paul says: "Be thou vigilant; labor in all things; do the work of

an evangelist; fulfil thy ministry. (II. Tim. iv. 5.) This admonition is also addressed to us. We all can—must—fulfil our ministry—our duties. Two things are necessary for that: To watch and to labor, to watch that we may not fall into temptation—to labor, viz., to do whatever our state of life requires.

2. St. Mark wrote the second Gospel. We should frequently read parts of these joyful tidings, but also practise what we read. “To whom shall we go?” says St. Peter to Jesus. “Thou hast the words of eternal life.” (St. John vi. 69.) What we read in other books often are words of eternal death, untruth, or at least, words without life. In the Gospel there is life and truth.

3. The world also has its gospel and its evangelists, but in a different sense. The Gospel of Christ says: Mortify yourself, deny yourself, take up your cross and follow Me. The world says: Eat, drink, play, enjoy yourself, after death there will be no pleasure. The Gospel of Christ says: Forgive your enemy, return good for evil, and pray for those that persecute you. The world says: Take revenge: an eye for an eye, a tooth for a tooth. The Gospel says: Blessed are the poor. The world says: Blessed are the rich.

4. St. Mark shed his blood for the Gospel he preached. Let us at least live according to the Gospel, if we have no opportunity to die for it, and let us be prepared to die for it, if God should demand it. God does not perhaps demand of us the testimony of blood, but He demands the testimony

of life. He also preaches the Gospel, who by word and example contributes to the propagation of the kingdom of Christ and the glory of His name.

PŒNITENTIA SALUTARIS.

1. Symbolum Apostolicum.
 2. Litaniz de omnibus Sanctis.
 3. Tres Pater cum attenta ruminatione petitionis: Sanctificetur nomen tuum, in honorem Sancti Marci, qui ob prædicationem nominis Jesu mortem oppetiit.
 4. Pro clericis: Primum capitulum Evangelii secundum Marcum.
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ST. PHILIP AND ST. JAMES.—MAY 1.

Gospel. John xiv. 1-13.

LET not your hearts be troubled. You believe in God; believe also in me.

2. In my Father's house there are many mansions. If not, I would have told you; because I go to prepare a place for you.

3. And if I shall go, and prepare a place for you, I will come again, and will take you to myself; that where I am you also may be.

4. And whither I go you know, and the way you know.

5. Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way?

6. Jesus saith to him: I am the way, and the truth, and the life: no man cometh to the Father, but by me.

7. If you had known me, you would surely have known my Father also: and from henceforth you shall know him; and you have seen him.

8. Philip saith to him: Lord show us the Father and it is enough for us.

9. Jesus saith to him. Have I been so long a time with you; and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou: Show us the Father?

10. Do you not believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works.

11. Believe you not that I am in the Father, and the Father in me?

12. Otherwise, believe for the works themselves. Amen, amen I say to you, he that believeth in me, the works that I do he shall do also, and greater than these shall he do, because I go to the Father.

13. And whatsoever you shall ask the Father in my name, that will I do.

1. St. Philip, called by Jesus to be an Apostle, asked permission first to go back and bury his father. Jesus said to him: "Follow me. Let the dead bury their dead; but go thou, and preach the kingdom of God." (Matt viii. 22.) And Philip followed Him. If he had not followed Him immediately, perhaps he would never have followed Him. It is of great importance to obey the call of grace without delay; otherwise a thousand impediments may arise in the way, to serve as a counter-attraction to the love for God. The first zeal cools off, and the first opportunity, once neglected, seldom returns. To-day if you shall hear His voice, harden not your hearts. (Ps. xciv. 8.)

2. As soon as St. Philip had seen the Lord, his first care was to make his friend Nathanael a sharer of His happiness. "Come and see," (John i. 46), he said to him. It is true friendship to share prosperity and adversity with one's friends, to seek to

advance their spiritual welfare, to lead them, and if necessary to drag them to Jesus, to go after them, till they get up from beneath the fig-tree, under the shadow of which they lie in idleness like Nathanael, and come and see how good is the Lord and how sweet it is to adhere to Him.

3. "*Lord, show us the Father, and it is enough for us.*" A beautiful prayer which we should say every day. Lord, show us the Father. Even in this world, show us His omnipotence in the creation, His love in the redemption, His wisdom in the government of the world, His justice in the recompense of the good and the chastisement of the wicked. Show us the Father in the other world, not in a mirror, but face to face, not in the inaccessible light, but plainly and it will be enough for us. Indeed it will be enough for us; for what else can we desire than to see, love, and enjoy Him forever? He is *all in all to all*.

4. St. James the Less was the son of Alphæus and Mary, a sister of the Blessed Virgin, therefore a near relation of the Lord according to the flesh, (first cousin.) What honor! The same honor we can enjoy, for the Saviour says: "Whosoever shall do the will of My Father who is in heaven, he is My brother, and sister, and mother." (Matt. xii. 50.) The true honor and merit of St. James consists in this, that he merited the surname of "the Just"; and both as Apostle and Bishop of Jerusalem, finished his apostolic ministry by martyrdom. He was a Nazarene, never drank wine, never ate meat, and always wore sack-cloth, and so

frequently threw himself to the ground to pray, that the skin of his knees became as hard as the skin of a camel. He died being cast from the pinnacle of the temple.

PŒNITENTIA SALUTARIS.

1. Symbolum Apostolorum.
 2. Opus misericordiæ erga amicos et inimicos.
 3. Meditatio de gaudiis cœlestibus et aliquot Pater immorando petitioni. Adveniat regnum tuum.
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FINDING OF THE HOLY CROSS.—MAY 2.

Gospel. St. John iii. 1-15.

AND there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

2. This man came to Jesus by night, and said to him Rabbi, we know that thou art come a teacher from God, for no man can do these miracles which thou doest, unless God was with him.

3. Jesus answered, and said to him: Amen, amen I say to thee, except a man be born again, he cannot see the kingdom of God.

4. Nicodemus saith to him: How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born again?

5. Jesus answered. Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit.

7. Wonder not that I said to thee, you must be born again.

8. The spirit breatheth where he will: and thou hearest his voice; but thou knowest not whence he cometh, nor whither he goeth: so is every one that is born of the spirit.

9. Nicodemus answered, and said to him: How can these things be done?

10. Jesus answered, and said to him: Art thou a master of Israel, and knowest not these things?

11. Amen, amen I say to thee: we speak what we know, and we testify what we have seen, and you receive not our testimony.

12. If I have spoken to you earthly things, and you believe not, how will you believe if I shall speak to you heavenly things?

13. And no man hath ascended into heaven but he that descended from heaven, the Son of Man, who is in heaven.

14. And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up.

15. That whosoever believeth in him may not perish, but may have life everlasting.

1. "*Behold the wood of the cross on which the salvation of the world hung. Come, let us adore.*" Thus the Church sings on Good Friday at the adoration of the cross, and thus we ought to say to ourselves when we see a crucifix or pass by a cross. Not only the salvation of the world, but also the sentence of damnation depends on the cross. This will be the sign in heaven, when the Lord shall come to judge the world. Oh! how will the wicked tremble at the sight of this sign! In letters of blood they will read there their damnation. Do not sin; and if you have sinned, do penance, before this terrible meteor appears in the heavens.

2. This is the day of the finding of the Holy Cross. We need not look long for crosses: we find them everywhere, within us and without us. But where is the joy at the finding of the cross? Why *sadness* instead of joy, why *Miserere* instead of *Te Deum* at the finding of crosses? Because we do not know, nor reflect, what a treasure he has

found, who finds a cross. Instead of fleeing from the cross, let us seek it; and if we find it, whether sought or unsought, let us give thanks to God and rejoice in the Lord.

3. St. Helena found three crosses, but only one of these was the real cross. How was it known which of them was the real cross upon which Jesus died? By its healing, saving power. So it is with our crosses. Every one has his cross, but on most crosses there is no Saviour, no Jesus. Many crosses are even unto perdition. In the cross there is salvation, but only in the cross of Christ. In your patience you shall possess your souls. We sometimes throw off the cross of Christ; then the devil comes, and puts a heavier one upon our shoulders. The devil has his cross-bearers, and the world has them. We seek these crosses ourselves, and rejoice to have found them, but this joy very soon is changed into sorrow.

4. Rejoice to-day with the Church at the victory of the Cross of Christ. That which formerly was a sign of shame and ignominy has become a sign of honor and benediction. It adorns the forehead and the breast, crowns our steeples and altars, everything is blessed and consecrated by this sign; it is made use of in the administration of the Sacraments. "In this sign thou shalt conquer." Let us sign ourselves frequently and devoutly with this holy sign, and by patiently enduring the crosses, afflictions, and hardships incident to our state of life, imitate Jesus Christ crucified.

PŒNITENTIA SALUTARIS.

1. Quinque Pater et Ave cum commemoratione mysteriorum Passionis D. N. coram imagine S. Crucis.
2. Iteratio signi S. Crucis cum memoria extremi iudicii.
3. Preces coram imagine S. Crucis ad impetrandam patientiam in adversis.
4. Pro clericis: Hymnus, Vexilla regis prodeunt.

ST. MONICA.—MAY 4.

Gospel. Matt. xiii. 44-52.

THE kingdom of heaven is like unto a treasure hid-
den in a field: which when a man hath found, he
hideth, and for joy thereof goeth and selleth all that
he hath, and buyeth that field.

45. Again, the kingdom of heaven is like to a
merchant seeking good pearls.

46. Who, when he had found one pearl of great
price, went his way, and sold all that he had, and
bought it.

47. Again, the kingdom of heaven is like to a net
cast into the sea, and gathering together of all kind
of fishes.

48. Which, when it was filled, they drew out, and
sitting by the shore, they chose out the good into
vessels, but the bad they cast forth.

49. So shall it be at the end of the world. The
angels shall go out, and shall separate the wicked
from among the just;

50. And shall cast them into the furnace of fire;
there shall be weeping and gnashing of teeth.

51. Have ye understood all these things? They say
to him: Yea.

52. He said unto them: Therefore every scribe, in-
structed in the kingdom of heaven, is like to a master

of a house, who bringeth forth out of his treasure new things and old.

1. *St. Monica in the cellar.* Young Monica was not far from becoming a drunkard. Temptation makes thieves. At first she only tasted wine, afterwards she became fond of it, and drank with pleasure, and finally with passion. By wine, whisky, and brandy how many otherwise great people have fallen; they begin by tasting a little, and end as drunkards. What cured St. Monica? One stinging, piercing word from her maid-servant: "Thou sot." A cure is possible where there is a sense of honor. A quarrel often produces a good effect. The quarreling persons tell each other the truth candidly. Conscience presents the looking-glass to the eyes. He that feels hit sees himself in it, feels ashamed, and amends his life—a happy quarrel.

2. *St. Monica as wife.* If all wives were like Monica, all men would soon be converted like Patritius. What means did she use? Prayer, good example, kindness, and patience. Let a heart be ever so hard, a character ever so wild, these three weapons cannot be resisted for any length of time. Bear this in mind, remember the lesson of Monica. You must only blame your own bad tongues. There is a time for silence and a time for talk. But you speak where you should keep silence, and you keep silence where you should speak. Hence those tears.

3. *St. Monica as a mother.* If all mothers were like Monica, all their sons would be like St. Augus-

tine. What means did she use? Exhortation, good example, prayer, and tears. A son of such tears—a daughter of such tears—cannot perish. He may go astray for a while, but he will return to duty, and be reclaimed. You parents, especially you mothers, bear this lesson in mind. Cease not to pray, and I assure you, your children will cease to sin. “Reprove, entreat, rebuke with all patience and doctrine.” (II. Tim. iv. 2.)

4. *St. Monica on her dying-bed.* Her only wish was to live to see her son, Augustine, converted—and then to die. God granted her request. Before her death she had a foretaste of the joys of heaven. Where have I been? she asked. Very likely enraptured in heaven. And yet she recommended herself to the prayers of her son: “This one thing I ask of you, that wherever you are, you remember me at the altar of the Lord.” Where shall I be? Whither will my soul go when it is separated from my body? Oh! let us recommend ourselves to the prayers of those we leave behind, especially in the sacrifice of the Mass. We stand a great deal more in need of prayer than St. Monica.

PCENITENTIA SALUTARIS.

1. *Sitis toleratio vel abstinencia quædam a vino.*
2. *Preces pro prolibus et parentibus.*
3. *Auditio Missæ pro moribundis et mortuis.*

ST. JOHN THE BAPTIST.—JUNE 24

Gospel. Luke i. 57-67.

NOW, Elizabeth's full time of being delivered was come, and she brought forth a son.

58. And her neighbors and kinsfolk heard that the Lord had showed his great mercy towards her: and they congratulated with her.

59. And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father's name, Zachary.

60. And his mother answering, said: Not so, but he shall be called John.

61. And they said to her: There is none of thy kindred that is called by this name.

62. And they made signs to his father, how he would have him called.

63. And demanding a table-book, he wrote, saying: John is his name. And they all wondered.

64. And immediately his mouth was opened, and his tongue loosed; and he spoke, blessing God.

65. And fear came upon all their neighbors: and all these words were divulged over all the mountainous country of Judea.

66. And all they who had heard them, laid them up in their heart, saying: What a one, think ye, shall this child be? For the hand of the Lord was with him.

67. And Zachary his father was filled with the Holy Ghost: and he prophesied, saying: Blessed be the Lord God of Israel, because he hath visited and wrought the redemption of his people.

1. Our Saviour tells us (Matt. xi. 18) that there hath not risen among them that are born of women, a greater than St. John the Baptist. His life was one miracle. His coming had been foretold, heaven gave him his name, he was born of parents far advanced in years, he was sanctified in his mother's womb, and not yet born he adored his

Redeemer. When young he went into the desert, and there in perpetual innocence he led the life of an angel. He preached the baptism of penance, prepared the world to receive its Redeemer, to baptize Him, and to point Him out, whom the prophets had only foretold at a distance. Truly, he was a prophet, and more than a prophet. (Matt. v. 9.) He was a *burning and a shining light* (John v. 35), the *special friend of the Bridegroom* (John iii. 29); the *angel* sent before His face to prepare His way: a *martyr*, laying down his life for justice and truth; a *hermit*, retiring from his childhood into the desert; a zealous *preacher of penance*, to reclaim sinners from their evil ways and to prepare them for Christ; a *virgin*, by the perpetual purity of his life. Now, if we inquire what was the distinguishing virtue of this great saint, we shall find that it was his exceeding humility.

2. In other saints we honor the day of their departure out of this life, which we celebrate as their birth-day, because on that day they pass from this mortal life to their true life with God, and are happily re-born in heaven, where death shall be no more. But in St. John the Baptist we honor the day of his birth into this mortal life, because he was sanctified in his mother's womb.

3. St. John was a saint from his birth; he always preserved his innocence, and wholly dedicated himself to the love and service of God. Have we imitated St. John in his early piety? Have we consecrated ourselves, from our tender years, to the divine love? Have we preserved unspotted

our baptismal innocence? "Oh, how good it is for man, when he hath borne the yoke from his youth." Oh, that we had been so happy! Let us begin now at least to dedicate ourselves to the love and service of God. It may be late, but better late than never.

PŒNITENTIA SALUTARIS.

1. Actus humilitatis coram Deo et hominibus.
2. Gratiarum actio pro gratia Baptismi.
3. Pro clericis: Psalmus, Miserere.

STS. PETER AND PAUL.—JUNE 29.

• *Gospel.* Matt. xvi. 13-19.

AND Jesus came into the confines of Cesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of Man is?

14. And they said: Some say *that thou art* John Baptist, and others Elias, and others Jeremias, or one of the prophets.

15. Jesus saith to them: But whom do you say that I am?

16. Simon Peter answering, said: Thou art Christ, the Son of the living God.

17. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven.

18. And I say to thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.

19. And I will give to thee the keys of the kingdom of heaven: And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

1. Three times St. Peter denied his Lord and

Master, and three times he confessed his love for Jesus. In like manner we shall and must amend our faults. We must rise again as often as we fall. The more grievously and the oftener we fall, the more numerous and severer must be our penitential works. O my God! not only three times, but numberless times have I denied Thee—but how seldom and how coldly have I confessed Thee!

2. How weak, frail, and sinful is man! Peter, the rock, falls; and the weak reed, shall it stand? Peter, who protested so solemnly his willingness to die with Jesus, if necessary, swears that he does not even know Him. Whilst Jesus goes to redeem him and the whole world, Peter stands there to deny Him before the whole world. His fall should serve as a lesson to us. "Let him that thinketh himself to stand, take heed lest he fall." (I. Cor. x. 2.) No man, howsoever good and pious he may be, is sure, but least of all, he who thinks himself surest. Be watchful.

3. Jesus looks at Peter with eyes of mercy, and at once his heart is touched, and his eyes are bathed in tears, he repents and bewails his fall. Let us pray to the Saviour that when we have the misfortune to fall into mortal sin, He may deign to look upon us with eyes of mercy, that, like Peter, we may enter into ourselves, and, like him, bitterly bewail our sins. In such a manner our misfortune will turn to our advantage; a fall, to our resurrection; and sin, to salvation.

4. At the fire—in company with bad people—at the word of a maid-servant—the pillar of the

Church, the rock, fell. If he had remained with Mary and the Apostles he would not have fallen. His fall should be a warning to us. Let us avoid the occasion of sin, for in so doing we avoid sin. He that loves danger shall perish in it. Do not tamper, do not reason with the occasion of sin; the occasion makes the sinner. Stay with Jesus and Mary, and you will be secure.

PŒNITENTIA SALUTARIS.

1. Actus caritatis erga Deum et contritionis de peccatis coram imagine crucifixi.
 2. Symbolum Apostolorum.
 3. Preces pro augmento Ecclesiæ et pro Papa.
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VISITATION OF THE BLESSED VIRGIN MARY.—JULY 2.

Gospel. Luke i. 39-47.

AND Mary rising up, went into the mountainous country with haste, into a city of Juda:

40. And she entered into the house of Zachary, and saluted Elizabeth.

41. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb: and Elizabeth was filled with the Holy Ghost:

42. And she cried out with a loud voice, and said: Blessed art thou among women; and blessed is the fruit of thy womb.

43. And whence is this to me, that the mother of my Lord should come to me?

44. For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.

45. And blessed art thou that hast believed; because those things shall be accomplished that were spoken to thee by the Lord.

46. And Mary said: My soul doth magnify the Lord:

47. And my spirit hath rejoiced in God my Saviour.

1. The Blessed Virgin Mary rises to-day, goes into a mountainous country, and visits her holy cousin, Elizabeth. To one who loves, no way is too long, no mountain too high, no weather too rough. Up then to the work for the honor of God and the salvation of mankind. We must climb higher and higher, till we have reached the summit of Christian perfection. If we cannot reach it altogether, let us endeavor to come near it. The higher, the more beautiful the view, the purer the air.

2. Mary visits Elizabeth, and stays with her three months to assist her. What friendship, what eagerness to serve, what humble condescension. Imitate her example. Our next relations have the first claim to our love. How many opportunities have we to perform acts of charity, and if we should have no such opportunities, let us at least avoid uncharitable acts. Away with all ill-will, hatred, envy, malice, enmity, slander, calumny, and self-interest.

3. Mary visits Elizabeth, and, behold, the infant leaps with joy in the womb of Elizabeth. Oh! how should we rejoice, how should our hearts leap with joy at Mary's visit with her divine Son! This is done at Holy Communion—at the sacrifice of the Mass—and may be done, every moment, spiritually. Why is it not done? Because we do not visit Jesus, or not as we should. "Thou so visitest us, as we worship Thee,"

4. "Blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord." Behold here the consolation of the Christian in all the vicissitudes of life. I know, he can say, whom I have believed, and I am confident that what the Lord promised will be given me. Oh! what happiness lies in this trust in the Almighty—in this confidence in the all-faithful God! What happiness in life under all its vicissitudes! What happiness in death with all its agonies!

PŒNITENTIA SALUTARIS.

1. Visitatio ecclesiæ.
2. Novem Ave in honorem mensium novem quibus Maria fructum benedictum in sinu suo portavit virgineo.
3. Opus caritatis in memoriam illius, quam B. Maria S. Elizabethæ præstitit.
4. Pro clericis: Magnificat.

 FEAST OF THE SCAPULAR.—THIRD SUNDAY IN JULY.

1. "*This the sign of the covenant between me and you.*" In these words Mary addresses us when we are invested with her scapular. She promises us her protection and assistance, and we promise to venerate her and imitate her virtues. If we keep our word, she will keep hers; but if we break our covenant with her, she must break her covenant with us, and then the scapular is a sign without meaning.

2. "*I am the mother of fair love, and of fear, and of knowledge, and of holy hope.*" (Eccli. xxiv. 24.) As often as we look at the image of Mary on our scapular we should think of these virtues of Mary. She is the mother of *fair love*. What an affectionate mother have we in her! She is the mother of the *fear of the Lord*, and "the fear of the Lord is the beginning of wisdom," (Prov. i. 7), and for this reason she is the *mother of the knowledge* of what is to our peace, and the mother of *holy hope*. "And hope confoundeth not." (Rom. v. 5.) Let us endeavor to become daily more conformed to her in these four virtues and imbibe the spirit of our mother, that the scapular may not convince us of untruth.

3. We lay the scapular *upon our breasts, upon our hearts*—do we also carry it *within our hearts*? What good is the sign, if that which it signifies be wanting? "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven, he shall enter into the kingdom of heaven." (Matt. vii. 21.) Thus speaks Jesus, and thus speaks Mary, His mother and our mother. Not every one who invokes my name and wears my scapular, will enter into heaven, but he that does the will of my Son and of His heavenly Father. "Whatever He shall say to you, do ye." (John ii. 5.)

4. The scapular is a sign of honor for those who venerate Mary. He who wears the badge of an order must live according to the rules and statutes of that order. The rules and statutes of the Order

of the Confraternity of the Scapular consist in this one rule: Show your love and veneration for Mary *by imitating her virtues*, especially that *virtue* which is *most pleasing to God*, Chastity. You wear the picture of this most pure virgin upon your body, keep yourselves free from all defilements of body and soul. Her scapular should be to you a shield and protection against the temptations of the world, the flesh, and the devil.

PŒNITENTIA SALUTARIS.

1. Mane et vespere devote osculari scapulare orando: Ave Maria.

2. Renovatio votorum baptismi coram imagine B. V. Mariæ.

3. Litanîæ lauretanæ.

4. Abstinencia quædam in cibo et potu feria 4 in honorem B. V. M.

ST. MARY MAGDALENE.—JULY 22.

Gospel. Luke vii. 36–50.

AND one of the Pharisees desired him to eat with him. And being entered into the house of the Pharisee, and sat down to meat:

37. And, behold, a woman who was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment:

38. And, standing behind at his feet, she began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39. And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what

manner of woman this is that toucheth him: that she is a sinner.

40. And Jesus, answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it.

41. A certain creditor had two debtors: the one owed five hundred pence, and the other fifty.

42. And whereas they had not wherewith to pay, he forgave them both. Which, therefore, of the two loveth him most?

43. Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly.

44. And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house; thou gavest me no water for my feet: but she hath washed my feet with tears and wiped them with her hair.

45. Thou gavest me no kiss: but she, since she came in, hath not ceased to kiss my feet.

46. My head with oil thou didst not anoint: but she with ointment hath anointed my feet.

47. Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less.

48. And he said to her: Thy sins are forgiven thee

49. And they that sat together at table began to say with themselves. Who is this that forgiveth sins also?

50. And he said to the woman: Thy faith hath made thee safe: go in peace;

“She hath washed my feet with tears.” Magdalene, the sinner, is prostrate—a penitent at the feet of Jesus,—and washes them with her tears. And she does this without feeling ashamed before the whole company at table, unconcerned what these people might think or say of her. What humble repentance! If, with Mary Magdalene, we have sinned, let us, with her, repent of our sins. Away with all pride! Down on our knees. He that

humbles himself shall be exalted. Jesus graciously raises him up who, in sorrow for his sins, falls down at His feet, and He dries the tears of him who weeps for his sins. Only the proud find no grace with Him.

1. "Many sins are forgiven her, because she hath loved much." It matters not how much we have sinned, but whether we love much. Where there is perfect love, and, therefore, perfect contrition, there is perfect forgiveness. Perhaps we have sinned like Magdalene, but do not love like her. It is time, then, for us to return from our evil ways. Let us love much, that much may be forgiven us. Charity covers a multitude of sins.

3. "*But to whom less is forgiven, he loveth less.*" Behold here the good side of sin. The repentant sinner is generally more zealous in doing good than the lukewarm just man. The latter, indeed, does no evil, but also very little good. The converted sinner tries to retrieve what he has lost, and the remembrance of his past sins is to him a constant spur to virtue. For this reason there is more joy in heaven over one sinner doing penance than over ninety-nine just who need no penance. Let us cause this joy to heaven. We have grievously sinned; let us henceforth love the more ardently, and walk the more zealously in the path of virtue.

4. "*Thy faith hath made thee safe: go in peace.*" With these words of consolation Jesus dismisses the penitent Magdalene. Make yourself worthy of these consoling words. We are worthy of them after every good confession—it depends entirely

on us to be dismissed in peace, absolved from all sin, and reconciled with the offended God. One thing is necessary for it—a firm belief that Jesus is the Lamb of God who taketh away the sins of the world, and that He has given such power to men, to the priests of His Church—the power to loose all sins which the sinner confesses candidly and sincerely, and of which he truly repents. This faith has saved Mary Magdalene, and will also save you.

PCENITENTIA SALUTARIS.

1. Septem Pater et Ave pro omnibus peccatoribus.

2. Coram imagine crucifixi deflere peccata commissa cum renovatione votorum baptismi.

3. Osculari vulnera crucifixi et excitare actus doloris, fidei, spei, et caritatis.

4. Quædam mortificatio magis interna, e. g., abnegatio propriæ voluntatis, linguæ, oculorum, aliorumque sensuum coercitio.

ST. JAMES THE GREATER, APOSTLE.—JULY 25.

Gospel. Matt. xx. 20-23.

THEN came to him the mother of the sons of Zebedee with her sons, worshiping, and desiring something of him.

21. And he said to her: What wilt thou? She saith to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.

22. But Jesus answered, and said: You know not

what you ask. Can you drink of the chalice that I shall drink? They say to him: We can.

23. He saith to them: Of my chalice, indeed, you shall drink: but to sit on my right or left hand, is not mine to give you, but to them for whom it is prepared by my Father.

1. St. James was a brother of St. John, both near relations of Jesus Christ according to the flesh, both called Boanerges—thunderers—both witnesses of the transfiguration of Jesus on Mount Thabor and of His agony on Mount Olivet—the most confidential and intimate friends of Jesus. We also can become such in spirit. “Whosoever shall do the will of My Father who is in heaven, he is my brother, and sister, and mother.” (Matt. xii. 50.) He says to His Apostles and in them to us all: “You are My friends, if you do the things that I command you.” (John xv. 14.) Let us enter into friendship with Jesus by doing the things that He commands us, viz.: by keeping the commandments.

2. St. James is said to have been the first who preached the Gospel in Spain, and that his success was not great. This does not lessen the merit of his apostolical labors. The success depends on God, not on man. Let us do our duty, and recommend the rest to God, and if the result corresponds with our wishes and endeavors, let us praise and thank God for it and say: “Not to us, O Lord, not to us, but to Thy name give glory.” (Ps. cxiii. 1.) If the result do not correspond, why should we grieve, when we can say: “Dixi,” I have done my duty, and saved my soul? God does not look so much to the work as to the will. Sup-

pose the strength is wanting, the will at least is to be praised. And though we should not live to see the fruit of our labors, the seed is not lost. The husbandman plants trees the fruit of which he may never taste.

3. The mother of SS. James and John was very solicitous. She wished her sons near Jesus—the one at His right, and the other at His left hand. Do the same, father; do the same, mother. Your children are nowhere so secure as by the side of Jesus. Pray daily for your children that our dear Lord may take them under His protection, that they may walk by His side or follow in His footsteps on earth, and hereafter in heaven enjoy His beatific vision with those for whom it is prepared by the Father.

4. You know not what you ask, says Jesus to the mother of SS. James and John. How often will He say the same of us. The mother of these two disciples desired the first positions in His kingdom, the one at the right, the other at the left of His throne. But His throne here below was the Cross. "Can you drink of the chalice that I shall drink?" We imagine, perhaps, that we can say with SS. James and John, "We can." But if it come to the trial, would we be as steadfast as SS. James and John? When we ask for some temporal blessing, let us ask on condition that it be the will of God. Something may often appear to us as the greatest blessing, but in reality would be our greatest misfortune, if our petitions were granted. Let us pray: "Thy will be done." Grant, O Lord, that whatever may happen may be for my eternal welfare.

PŒNITENTIA SALUTARIS.

1. Preces pro prolibus.
 2. Symbolum Apostolorum.
 3. Tres Pater immorando petitioni: Fiat voluntas tua.
 4. Pro clericis: Ps. cxiii.
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ST. ANNE, MOTHER OF THE BLESSED VIRGIN.—
JULY 26.

Gospel. Matt. xiii. 44-52.

THE kingdom of heaven is like unto a treasure hidden in a field: which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like to a merchant seeking good pearls.

46. Who, when he had found one pearl of great price, went his way, and sold all that he had, and bought it.

47. Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes.

48. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth.

49. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just;

50. And shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth.

51. Have ye understood all these things? They say to him: Yea.

52. He said unto them: Therefore every scribe, instructed in the kingdom of heaven, is like to a master of a house, who bringeth forth out of his treasure new things and old.

1. *Prayer with fasting is good.* (Job. xii. 8.)

After St. Anne had suffered with sterility for twenty years, and spent her life in prayer and fasting, she was at length freed from the reproach of barrenness. We must not give up hope, if God do not hear us at once. We shall obtain what and when it is expedient for us, if we persevere in prayer. Perseverance in prayer is a duty of paramount importance. Delay is no refusal. Often, if what is asked is deferred, it is changed into something better. Perhaps He gives you patience under afflictions whilst He delays in removing them. Thus He acted with St. Paul. St. Anne certainly wished for a son, and, behold, if God had heard her prayer, she would not have become the mother of Mary—the grandmother of Jesus. Thus not seldom we receive greater things than we have perhaps asked for. Pray, but leave the granting or refusal of your prayer to God, the Physician of your soul, who knows best what will be good for you.

2. What offering did St. Anne make for the removal of the reproach of sterility? She offered the best she had, her own daughter, Mary. How this gratitude of St. Anne puts our ingratitude to shame! How many blessings do we not receive from God every day, every hour, every moment, and how little is the return we make to the Giver of all good gifts! We seldom call to mind that everything is a gift of God; nay, we frequently abuse the gifts of God to offend Him. Let us amend our lives

3. Happy the mother who has such a daughter

as Mary—happy the daughter who has such a mother as St. Anne. As the tree, so the fruit; the fruit falls not far from the tree. As the sound, so the echo; as the old, so the young. You do not gather grapes from thorns. Parents, instruct your children by word and example.

PŒNITENTIA SALUTARIS.

1. Resignatio in divinam voluntatem et tres Pater cum ruminatione petitionis: Fiat voluntas tua.

2. Gratiarum actio pro omnibus a Deo collatis beneficiis cum contritione de abusu ipsorum.

3. Per hanc hebdomadem preces quotidianæ, mane et vespere, in honorem St. Annæ pro felici morte.

ST. IGNATIUS OF LOYOLA.—JULY 31.

Gospel. Luke x. 1-9.

AND after these things the Lord appointed other seventy-two: and he sent them two and two before his face, into every city and place whither he himself was to come.

2. And he said to them: The harvest, indeed, is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he send laborers into his harvest.

3. Go: Behold, I send you as lambs among wolves.

4. Carry neither purse, nor scrip, nor shoes, and salute no man by the way.

5. Into whatsoever house you enter, first say: Peace be to this house.

6. And if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you.

7. And in the same house remain, eating and drinking such things as they have: for the laborer is worthy of his hire. Remove not from house to house.

8. And into what city soever you enter, and they receive you, eat such things as are set before you:

9. And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you.

1. How wonderful is God in His dispositions, and how strange sometimes the vocation of man! It never entered into the mind of St. Ignatius to found a Religious Order. He becomes a soldier. This leads him, however, to his real vocation. He is wounded—he reads spiritual books—he enters into himself, conceives the idea to become a soldier of Christ and a champion of the Catholic Church, and with God's grace puts this resolution into practice. Thus all things, even seemingly unfavorable circumstances, work well for them who are called by God to become saints. You are also called by God. Follow your vocation.

2. St. Ignatius labored and suffered much for Jesus, viz.: Ignominy, insult, contumely, injuries, and persecutions of every sort. And with what disposition of mind? With the greatest joy. "All for the greater honor and glory of God," was his watchword. "*Let me be reviled, despised, oppressed, and persecuted. All for the greater glory of God.*" This should also be our watchword in all afflictions and difficulties, in all our undertakings. We are in this world, that in us and through us God may be glorified in all things.

3. St. Ignatius is the founder of the Society of Jesus. In a certain sense we all belong to this

society. We all can and must be Jesuits. Jesus is the Master of us all; therefore, we all are His disciples. His word and example are our rule. "For there is no other name under heaven given to men whereby we must be saved." (Acts iv. 12.) In the name of Jesus we are baptized, in His name we must do all we do, in His name we must endure what we have to suffer, and with His name on our lips we hope to die. Behold here the true Jesuit in spirit and in truth.

4. "*Be ye, therefore, wise as serpents, and simple as doves.*" (Matt. x. 16.) This is the maxim of the Society of Jesus. *He was simple as a dove*, that is, harmless, plain, sincere, and without guile. Already a man of thirty years, he sits down with children to learn grammar. *He was wise as a serpent*. As a soldier he had learned to know the world, and to distinguish the spirits. Hence his prudence with regard to the world, his wise temporizing. Prudence without simplicity is cunningness—simplicity without prudence is foolishness. But both united are the characteristic of a true Christian as well as of a true Jesuit.

PŒNITENTIA SALUTARIS.

1. Lectio spiritualis libri quotidie, si esset tantum una sententia.
2. Renovatio votorum baptismi, cum contritione et proposito.
3. Litanie de nomine Jesu.
4. Iteratio pie intentionis: Omnia ad maiorem Dei gloriam.

ST. LAWRENCE.—AUGUST 10.

Gospel. John xii. 24-26.

A MEN, amen I say to you, unless the grain of wheat fall into the ground and die,
 25. Itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life eternal.

26. If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, him will my Father honor.

1. *St. Lawrence was a Levite, a minister of the altar, a minister of God and of His Church.* What a service! To serve God is to reign. How can we become true ministers of God? By love and care for everything that belongs to His Church—to the Divine service—by devoutly frequenting the Sacraments—by assisting at the sacrifice of the Mass, by voluntary contributions towards the adornment of the altar. Let us cheerfully do this, and say with David: “I have loved, O Lord, the beauty of Thy house: and the place where Thy glory dwelleth.” (Ps. xxv. 8.)

2. *St. Lawrence was almoner,* and how faithfully did he discharge his duty! In order to save the Church treasures from the hands of rapacity, he hid them in the hands of poverty. Oh, holy prudence! Oh, pious and lucrative usury! Where can money be deposited more securely than with God? And who is it that deposits his money with God? He who gives it to the poor. He that giveth to the poor lendeth to the Lord, and the Lord

is a rich rewarder. The world gives six, ten, and twelve per cent. God's bank never fails; He pays a hundredfold, and gives life everlasting.

3. *St. Lawrence became a martyr.* He said to the tyrant: "I worship my God, and Him alone I serve, and therefore I fear not thy torments." What do we worship? whom do we serve? No one can serve two masters. We serve flesh and blood, therefore we fear its temptations. We serve the world, and therefore we fear its censure. Placed on the gridiron he offered himself to God as a sacrifice for a good odor, and said: "I rejoice, because I have merited to become a host of Christ." According to his example, let us also offer our whole life to God, consecrating it to His honor and glory, and immolating ourselves to Him by self-denial. The host of Christ must be slaughtered and be burned on the gridiron. Our host is our own will and self-love, the gridiron self-denial.

4. *St. Lawrence was roasted alive.* As such he is an image of the suffering souls in purgatory, and of the sick. The love of God burned in him so strongly that he scarcely felt the heat of the fire. But with the souls in purgatory, the fire of divine love increases the fire. With the sick, the fire of divine love lessens the fire of their wounds and pains.

PCENITENTIA SALUTARIS.

1. Litaniæ de omnibus Sanctis.
2. Eleemosyna vel aliquod opus bonum.
3. Auditio sacrificii Missæ cum oblatione sui ipsius.

4. *Preces pro animabus in purgatorio.*
5. *Pro clericis: Ps. l., Miserere.*

**ASSUMPTION OF THE BLESSED VIRGIN MARY.—
AUGUST 15.**

Lesson. Ecclus. xxiv. 11-20.

IN all these I sought rest, and I shall abide in the inheritance of the Lord.

12. Then the creator of all things commanded and said to me; and he that made me, rested in my tabernacle.

13. And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect.

14. From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be; and in the holy dwelling-place I have ministered before him.

15. And so was I established in Sion, and in the holy city likewise I rested: and my power *was* in Jerusalem.

16. And I took root in an honorable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

17. I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion,

18. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho.

19. As a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted.

20. I gave a sweet smell like cinnamon and aromatic balm. I yielded a sweet odor like the best myrrh.

Gospel. St. Luke x. 38-42.

38. Now it came to pass, as they went, that he entered into a certain town: and a certain woman named Martha received him into her house.

39. And she had a sister called Mary, who, sitting also at the Lord's feet, heard his word.

40. But Martha was busy about much serving; who stood, and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her, therefore, that she help me.

41. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things.

42. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

1. Mary, the purest and holiest of all the children of Adam, also had to die. But how did she die? *Without pains, without anguish, out of love, loving, and beloved by the most holy Trinity.* She wished to be dissolved, and to be with Christ. We, too, must die; but how? *In pains and in anguish.* What can mitigate the one and lessen the other? A virtuous or a penitential life. Man dies as he lives. Always have your dying hour before your eyes, and never lie down without having prayed: Holy Mary, assist me, who am fighting with the whole eternity.

2. *The body of Mary did not remain in the grave.* The body from which the Son of God had taken His, should, like His own, not see corruption; it was, in its resurrection and ascension, to resemble that of her divine Son. Our body, also, shall rise again, but when and how? It shall rise on the last day, but whether gloriously or ingloriously, who can know it? Our body will then go either up or down, either into heaven or hell. Who can know it? Oh yes, we know it most certainly; if Mary acknowledges us as her children, Jesus will ac-

knowledge us as His children, brethren, and co-heirs of His kingdom; and where He is, there we shall also be.

3. *On this day Mary was crowned as Queen of Heaven.* What consolation for us, her children! How beautifully and truly does St. Ephrem say: We have no other confidence than in thee, O Virgin! Jesus said to us from the cross, and He says the same to us to-day on the feast of her assumption: "Behold thy mother." Let us cry out to her: Holy Mary, succor the wretched, help the weak of faith, console the weeping, pray for thy afflicted people. May all experience thy help, O clement, O pious, O sweet Virgin Mary!

4. "Mary hath chosen the best part, which shall not be taken away from her." What did she choose, and what do we choose? She chose heaven, we choose the earth; her part remains to her, ours will be taken away from us. She chose virtue, we choose vice; she chose humility, we choose pride; she chose the love of God, we choose the love of creatures. If she were again on earth, she would choose the same, because it resulted in her glory. Henceforth make a better choice. Choose what can never be taken away from you.

POENITENTIA SALUTARIS.

1. Quotidiana infra Octavam hujus festi oratio ad Mariam pro felici morte.

2. Auditio Missæ cum communione spirituali qua viatico

3. Quinque Ave cum commemoratione gloriæ
D. N. in honorem glorificati corporis B. V. Mariæ.

4. Duodecim Ave propter duodecim stellas in
corona B. V. Mariæ.

ST. BARTHOLOMEW, APOSTLE.—AUGUST 24.

Gospel. Luke vi. 12-19.

AND it came to pass, in those days, that he went out into a mountain to pray; and he passed the whole night in the prayer of God.

13. And when it was day, he called his disciples: and he chose twelve of them (whom also he named Apostles):

14. Simon, whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew,

15. Matthew and Thomas, James the *son* of Alphaeus, and Simon who is called Zelotes:

16. And Jude *the brother* of James, and Judas Iscariot, who was the traitor.

17. And coming down with them, he stood in an open plain, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon,

18. Who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured.

19. And all the multitude sought to touch him, for virtue went out of him, and healed all.

1. St. Bartholomew was flayed alive. Life for life. Thus the love of God commands. Let us therefore put off the old man and put on the new man, that is, the apostolic spirit of St. Bartholomew. If we fear for our life, for our body, we shall never put on the apostolic man. And if we do not, what will we come to? That we live according to

the flesh? If you live according to the flesh, you shall die, but if by the spirit you mortify the deeds of the flesh, you shall live. (Rom. viii. 13.) Before us there is life and death. Let us choose wisely. Oh, that we may choose the better, the infinitely better, yes, the only good part.

2. We shudder when we think of the torture of St. Bartholomew. Such a cruel, long, inhuman torture. And yet he bore it with patience and joyful courage. Why? He endured it for Jesus, who for him had suffered infinitely more, and who had promised to reward patience in sufferings, in the other world. I can do all things in Him who strengthens me, he said. Oh! how much could we do, assisted as we are by His grace, if we had the will and if we would frequently recall to our mind the words of the Apostle: The sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed in us. (Rom. viii. 18.)

3. St. Bernard, considering the tortures of St. Bartholomew, exclaims: Ah, whither has the apostolic spirit fled? Whither humility, and the zeal of the primitive Church? We are most solicitous for the things of the world, but in the concern of our salvation, how tepid, how slothful! We labor day and night, and for what? In order to scrape together a few hundred, or may be a few thousand dollars, and what you have acquired, whose will it be? Laughing heirs will divide your hoard, and laugh at your folly, that you skinned and stinted yourself for them. Perhaps they will not say a prayer for you.

4. "The flesh being consumed, my bone hath cleaved to my skin: and nothing but lips are left about my teeth." (Job xix. 20.) Do not complain of your sufferings. What can be taken away from us? Temporal things, which at any rate very soon we must leave behind. Let us not fear those who can kill the body, but let us fear Him who can destroy both body and soul, and render them miserable in hell for all eternity. If we save our soul it is enough. Money, honors, and pleasures cannot make us happy. A sound mind in a sound body is the greatest treasure we can possess upon earth.

PCENITENTIA SALUTARIS.

1. Symbolum Apostolicum.
2. Aliquot Pater immorando petitioni: Sanctificetur nomen tuum.
3. Eleemosyna pro propagatione fidei
4. Mortificatio indoli pcenitentis conveniens.
5. Oratio ad S. Bartholomæum pro impetranda patientia in adversis.

ST. AUGUSTINE.—AUGUST 28.

Gospel. Matt. v. 13-19.

YOU are the salt of the earth. But if the salt lose its savor, with what shall it be salted? It is then good for nothing, but to be cast out, and to be trodden upon by men.

14. You are the light of the world. A city that is set on a mountain cannot be hid.

15. Neither do men light a candle, and put it under

a bushel, but upon a candlestick, that it may give light to all that are in the house.

16. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

17. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.

18. For, amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law, till all be fulfilled.

19. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach, the same shall be called great in the kingdom of heaven.

2. St. Augustine, in his youth so thoughtless—in mature age so earnest—as a youth so wicked—as a man so holy,—what an example for the penitent sinner! How have we spent the years of our youth? Perhaps no better than St. Augustine. How do we spend the years of our manhood or old age? Perhaps not as St. Augustine. If we have imitated him as a sinner, why will we not imitate him as a penitent? Say with St. Augustine: “Late I have begun to love Thee, O Lord. Late—but not too late. Better late than never.”

2. Whence such a sudden change of mind and life in St. Augustine? From reading the Sacred Scripture. *Take and read*; he read, reflected, and from a great sinner became a great saint. How much evil does a bad book produce! How much good, a good book! No day without a line. We ought to read daily something in a spiritual book, and not only read, but meditate on what we read. The good of it will soon appear. Good seed sown in good ground, brings forth good fruit.

3. Take, and read. And what did he read on the first page of the Bible opened at random? "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and impurities, not in contention and envy; but put ye on the Lord Jesus Christ, and make no provision for the flesh in its concupiscences." (Rom. xiii. 13-14). These are words of great import also for us. Suppose we do not give way to the same dissipations as young Augustine did, still we are too anxious for our bodily comfort, too indulgent of ourselves in eating, drinking, sleeping, clothing, and conversation; we yield to our sensuality. Let us amend our life.

4. St. Augustine began his conversion with manful earnest, continued it courageously, and completed it successfully. We begin either not earnestly, or we begin but break down, and for this reason cannot finish happily. And this is the main point. What does a good beginning profit without a good end? All is well that ends well. The end crowns the work. He that shall persevere unto the end, shall be saved. (Matt. x. 22.) Judas began well, but did not end well.

POENITENTIA SALUTARIS.

1. Examen conscientiae de peccatis juventutis cum actu doloris et caritatis in Deum cum dictis S. Augustini: Quam sero incepti, te amare.

2. Lectio libri spiritualis.

3. Preces ad St. Augustinum pro impretranda perseverantiae gratia.

BEHEADING OF ST. JOHN THE BAPTIST.—AUGUST 29

Gospel. St. Mark vi. 17-29.

FOR Herod himself had sent and apprehended John, and bound him in prison, for the sake of Herodias the wife of Philip his brother, because he had married her.

18. For John said to Herod: It is not lawful for thee to have thy brother's wife.

19. Now Herodias laid snares for him, and was desirous to put him to death, and could not.

20. For Herod feared John, knowing him to be a just and holy man; and kept him; and having heard him, did many things: and he heard him willingly.

21. And when a convenient day was come, Herod made a supper for his birth-day, for the princes and tribunes and chief men of Galilee.

22. And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel: Ask of me what thou wilt, and I will give it thee.

23. And he swore to her: Whatever thou shalt ask I will give thee, though *it be* the half of my kingdom.

24. And when she was gone out, she said to her mother: What shall I ask? But he said: The head of John the Baptist.

25. And she came in immediately with haste to the king; and asked, saying: I will that forthwith thou give me in a dish the head of John the Baptist.

26. And the king was struck sad: yet because of his oath, and because of them that were with him at table, he would not displease her:

27. But sending an executioner, he commanded that his head should be brought in a dish. And he beheaded him in prison,

28. And brought his head in a dish: and gave it to the damsel: and the damsel gave it to her mother.

29. Which his disciples hearing, came, and took his body: and laid it in a tomb.

1. *Truth begets hatred.* John the Baptist experienced this. Herod was good to him, he will-

ingly listened to him, and did do many things which he suggested. But as soon as he tells him the truth,—*Non licet*, It is not lawful—he loses the king's favor, friendship is changed into hatred, and because John is not silent, he is cast into prison. The cruel Herodias goes still farther in her hatred; she rests not till the head of John falls, and why? Because he spoke the truth: "It is not lawful for thee to have thy brother's wife." So it is among men now-a-days. Just tell a man: You must not do this or that, this is not right before God, that is sinful,—and his friendship is lost; but it is better to lose the friendship of man than to become unfaithful to God.

2. The imprudent and rash oath of Herod cost John his life, and Herod his peace of conscience. Beware not only of swearing rashly, but also of making thoughtless, inconsiderate promises: it is better not to promise than to promise and not to fulfil what you promise. Neither must we swear without necessity. Yes, yes, no, no, is enough, and what is more is too much—an insult to God. Thou shalt not take the name of the Lord thy God in vain. Beware of perjury. It is terrible to call God to witness a lie as the truth.

3. *Danger of dancing.* If the daughter of Herodias had not danced, St. John would not have been beheaded. How many sins had this one ball in its train for Herod, Herodias, and her daughter Salome: Whatsoever thou shalt ask, I will give thee, though it be the half of my kingdom. Who can refuse anything to a pretty dancer? What

shall I ask? inquired the covetous daughter of her revengeful mother. The head of John. What an inhuman desire, on a day of joy to wish the death of a fellow-man! The cowardly Herod, a slave to human respect, granted the petition, and the head of the greatest born of woman falls.

4. John dies in prison a martyr in testimony of the truth. O happy death! How well does he die who ends his temporal life in order to begin eternal life, who dies to live forever. Oh! that we might die thus! Let us prepare for it like John by a penitential life. As a man lives, so he dies. We should make our will in time, because we are not secure one hour. Who would have thought it possible to hear a sentence of death to-day in the midst of music and dancing? How often has the place of mirth become a place of death! How many have danced themselves from the ball-room into the sick or dying room!

PENITENTIA SALUTARIS.

1. Quinque Pater cum totidem oculis imaginis Crucifixi pro vitiis linguæ contra veritatem.

2. Pro indiscrete jurantibus: Aliquot Pater cum ruminatione petitionis: Sanctificetur nomen tuum.

3. Solitudo sacra in honorem S. Joannes in vinculis.

3. Commendatio animæ pro seipso.

NATIVITY OF THE BLESSED VIRGIN MARY.—SEPT. 8.

Gospel. St. Matt. i. 1-16.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2. Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren.

3. And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram.

4. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon.

5. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse.

6. And Jesse begot David the king. And David the king begot Solomon, of her that had been *the wife* of Urias.

7. And Solomon begot Roboam. And Roboam begot Abias. And Abias begot Asa.

8. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias.

9. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias.

10. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias.

11. And Josias begot Jechonias and his brethren, about the time they were carried away to Babylon.

12. And after they were carried to Babylon, Jechonias begot Salathiel. And Salathiel begot Zerobabel.

13. And Zerobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor.

14. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud.

15. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob.

16. And Jacob begot Joseph, the husband of Mary; of whom was born Jesus, who is called Christ.

1. The nativity of Mary has brought joy to the whole world, for out of her rose the Sun of righteousness, even Christ our God, who hath taken away the curse and brought a blessing, con-

founded death, and given unto us everlasting life. Let us rejoice at the nativity of this blessed Child, but let us also take care lest the blessing which this Child brings become void in us through our own fault.

2. What present will we make to-day to our mother upon her birthday. Say: "Silver and gold I have none: but what I have, I give thee," (Acts iii. 6), a pure heart—an humble heart—a heart that is like hers—a heart glowing with love for God—a heart burning with zeal for His honor—a heart animated with a lively purpose to imitate her admirable life. Such a heart we must offer her as a birthday-present. Such a gift will be pleasing to her, such a present she will not despise.

3. On the birthday of Mary we should also think of our birthday. If Mary had not been born, we would all have been lost, for she is the mother of her and our Redeemer. Let us thank heaven for the birth of Mary, let us strive so to live that we can also rejoice to have been born, and that it may never be said of us: "It were better for that man if he had not been born." (Matt. xxvi. 24.)

4. The great of this world are accustomed to be most liberal in the distribution of favors on the anniversary of their birthday. Let us not doubt the divine Mother, who, although ready at all times to ask graces of God for us, will be particularly inclined on this her glorious feast, to hear our prayers, if conducive to our welfare. Therefore let us have recourse to her to-day with great confidence, and ask her to obtain for us a true con-

version, a solid amendment, and perseverance in our good resolutions to the end.

PENITENTIA SALUTARIS.

1. Preces in honorem nativitatis Mariæ et ipsius parentum.
 2. Litanîæ lauretanæ aut Salve Regina.
 3. Visitatio devota ecclesiæ, Mariæ dedicatæ.
 4. Pro clericis: Hym., Ave maris stella.
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NAME OF MARY.

Gospel. St. Luke i. 26-38.

AND in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth.

27. To a virgin espoused to a man whose name was Joseph, of the house of David: and the name of the virgin was Mary.

28. And the angel being come in, said to her: Hail, full of grace, the Lord is with thee: blessed *art* thou among women.

29. And when she had heard, she was troubled at his saying, and thought with herself what manner of salutation this should be.

30. And the angel said to her: Fear not, Mary: for thou hast found grace with God:

31. Behold, thou shalt conceive in thy womb, and shalt bring forth a Son: and thou shalt call his name Jesus.

32. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob forever.

33. And of his kingdom there shall be no end.

34. And Mary said to the angel: How shall this be done, because I know not man?

35. And the angel answering, said to her: The Holy Ghost shall come upon thee; and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God.

36. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her that is called barren:

37. Because no word shall be impossible with God.

38. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word.

1. Immediately after the fall of man, God promised a Redeemer. To the serpent He said, "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head." (Gen. iii. 15.) This woman is the Blessed Virgin Mary. God made two great lights: a greater light to rule the day, and a lesser light to rule the night, and the stars. (Gen. i. 16.) The greater light is Jesus, who enlightens every man that comes into the world, but particularly the just; the lesser light is Mary, who obtains graces for sinners who grope in darkness, but are willing to return from their evil ways, and the stars are the saints. Jesus the Sun, Mary the Moon, and the Saints the stars.

2. St. Bonaventure says: The name of Mary cannot be devoutly pronounced without benefit to him who pronounces it. Pronounce, then, this name frequently and always with great respect. Reflect at the same time on the high privileges, prerogatives, and virtues of her who bears this name, and strive to imitate her as far as you can. In this consists the true veneration of Mary.

3. The Evangelist says: The name of the virgin was Mary, and with this name we salute her: Hail, Mary. The name of Mary is a virginal name, and we hear it for the first time out of the mouth of an angel, a lesson to us, that the purer, the more virginal and angelic we are, the more worthy we are to pronounce and invoke the name of Mary. Imitate this virtue. Mary is willing to assist those whom she finds inclined to imitate this virtue.

4. The Church has instituted this festival out of gratitude for the signal victory gained through her intercession by the Christians over the Turks, the sworn enemy of Christianity. Our arch-enemy is the devil. In order to obtain strength necessary for the victory in the struggle with him, let us with all confidence have recourse to Mary, our protectress. Through her prayers we shall gain the victory over the world, the flesh, and the devil, and obtain life everlasting.

POENITENTIA SALUTARIS.

1. Aliquot Ave cum Salve Regina.
2. Litanïæ lauretanæ.
3. Votum simplex servandæ castitatis usque ad proximam confessionem.
4. Preces ad impetrandam victoriam de inimicis ecclesiæ intercessione B. V. Mariæ.

EXALTATION OF THE CROSS.—SEPT. 14.

Gospel. John xii. 31-36.

NOW is the judgment of the world: now shall the prince of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all things to myself.

33. (Now this he said, signifying what death he should die.)

34. The multitude answered him: We have heard out of the law, that Christ abideth forever: and how sayest thou: The Son of Man must be lifted up? Who is this Son of Man?

35. Jesus, therefore, said to them: Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not; and he that walketh in darkness knoweth not whither he goeth.

36. Whilst you have the light, believe in the light, that you may be the children of light.

1. We commemorate on this day the recovery of the cross of Christ out of the hands of infidels, and the triumphant setting it up again in its place in the Church of Mount Calvary. We celebrate to-day the exaltation of Him who died for us on the cross, and His glorious triumph over sin, death, and hell; the establishment of His kingdom, in which, at present, He reigns by grace in the hearts of all his followers upon earth, and shall reign in them forever in glory according to the Gospel of this day: "Now is the judgment of the world, the condemnation: now shall the prince of this world—the devil—be cast out. And I, if I be lifted up from the earth, will draw all things to Myself. Rejoice in the triumphs of your crucified King, and beg that He would establish His kingdom in your heart, and

draw your affections from this wretched earth.

2. The world is bleeding from three wounds which separate it from the cross of Christ, viz.: *The lust of the eyes, the lust of the flesh, and the pride of life.* We must die to the world and to ourselves, that we may be lifted up with Christ from the earth; we must be crucified to the world and the world to us, that we may be entitled to a share of His exaltation and triumph. How unfit you are to celebrate the victory of your crucified King over death, sin, and the powers of hell, while by pride, self-love, and the love of the world, you wilfully remain a slave to these same enemies, whose usurpation he sought to destroy by His death upon the cross.

3. The remedy against the lust of the eyes lies in the cross of our Saviour. There is no salvation in money, for distribute millions to each individual, and the passion of money-getting would be only more inflamed. "There is no salvation in any other. For there is no other name under heaven given to men, whereby we must be saved." (Acts iv. 12.) And this our Saviour God was born in a stable, spent His youth in the house of His poor parents, in His life had not where to lay His head, and deprived of His garments hangs naked on the cross.

4. Man seeks happiness on earth. Hence a long train of sins and vices which should not be named among Christians. The only remedy against them is the cross of Christ. Our dear Lord hangs on the cross, His body is one wound. His hands and feet are pierced through with nails, His sacred heart pierced with a lance, gall and vinegar are

His drink, and we seek pleasures and enjoyments on earth. Oh, shame! From the cross He cries out to us: "If any man will come after me, let him deny himself, and take up his cross and follow Me." (Matt. xiv. 24.)

5. Man is great, indeed, for he is a child of God and an heir of heaven. He is a little less than the angels. But man disregards his true dignity, and his pride seeks nourishment in earthly honor and entire independence. "I will not serve." He rebels against both the human and divine law. Here again the cross is the only remedy. Our Saviour hangs on the cross of malediction. "He humbled himself, becoming obedient unto death, even the death of the cross." (Phil. ii. 8.) Imitate His obedience and renounce your own will. Raise your eyes up to the Holy Cross; in it alone you can find salvation.

POENITENTIA SALUTARIS.

1. Litanix de Passione.
2. Via Sanctæ Crucis cum detestatione peccati.
3. Septem psalmi pœnitentiales.
4. Stabat Mater Dolorosa.

THE SEVEN DOLORS OF THE BLESSED VIRGIN MARY.— THIRD SUNDAY IN SEPTEMBER.

Gospel. St. John xix. 25-27.

NOW there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen.

26. When Jesus, therefore, saw his mother and the disciple standing whom he loved, he saith to his mother Woman, behold thy son.

27. After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own.

1. Twice in the year we celebrate the feast of the Seven Dolors of the Blessed Virgin Mary. Once before, on the Friday before Good Friday, we stood by the side of the cross of Jesus with Mary His mother and the disciple whom He loved; but at that time we were too much taken up with the mystery of the cross, and could think of nothing but of sorrow, but on this day, remembering the result of those hours of suffering at the foot of the cross, we celebrate the feast of the Seven Dolors as a festival of joy. We, indeed, meditate on her sufferings, but do not dwell upon them alone but encourage ourselves by the blessings which attended them in her own and our regard.

2. Mary was the Sorrowful Mother—and always the Mother of Sorrows. Ever since the birth of her divine Son, but especially from the moment when Simeon told her of the sword which was to pierce her soul, she foreknew what would be the history of Good Friday, and began to experience that deep sorrow which the foreknowledge and anticipation of certain suffering brings with it. This was the most lasting of all her Sorrows. Her sufferings were intense at the foot of the cross, because she was the mother of Him who was dying by her side. Every wound inflicted upon Him was inflicted upon her also. She suffered as a

Virgin Mother, and therefore suffered doubly. She was the only parent of Jesus upon earth. St. Joseph was not His actual, but only His foster-father and the protector of Mary. Besides St. Joseph had gone already to his reward; Mary was a widow and had no one to share her Sorrow, and therefore it pressed upon her with a double weight.

3. But why should she suffer? Sin brought suffering into the world; but she was sinless, why then not exempt from the consequences of sin? True, she was sinless, but nevertheless not exempt from suffering. Such was God's will for the following reasons:

a. Because she was the mother of a suffering Son who was without sin. He came, however, on purpose to take upon himself the punishment due to our sins. Being the Mother of the Man of Sorrows, how could her life be anything but a life of sorrow?

b. She had to suffer for her own sake. Her being the Mother of God was a privilege, but no merit. Had not Christ to suffer, and thus to enter into glory? The servant is not better than the master. She had to earn her salvation like every other creature by suffering. From the Cross to the Crown. Being destined to be next to her Son in His kingdom, she gladly accepted the condition which was to result in her future glory, namely: to be nearest to Him in His sufferings here below.

c. It was for our sake also that she should suffer, in order to set us an example, and to show us with

what patience and fortitude we ought to bear the hardships and sufferings incident to our state of life and to unite them with the sufferings of Jesus.

4. "*Forget not the sorrows of thy mother.*" (Ecclus. vii. 29.) She was the Mother of our dear Lord, and she is ours. Remember His blood, remember her tears, both were shed for us,—one to redeem us—the other to assist and encourage us by blessings, if we pray for pardon for our past sins, and for perseverance in our good, generous resolutions to the end, and by prayer and sorrow render ourselves worthy to be of the happy number of those blessed souls who have been redeemed by the Blood of Jesus Christ and have had the merits of this precious Blood applied to us through the prayer, tears and Dolors of Mary.

5. Mary shared her Son's love for penitent sinners. Was he hard upon Mary Magdalen, or upon Peter, or upon the poor sinful woman brought to Him into the temple, or upon the dying thief upon the cross? Did he not call upon all to come to Him who were heavy laden, and was it not especially of the burden of sin He spoke, which He promised to remove from those who would go to Him for relief? Do the parables of the Prodigal Son, and the lost sheep, and the Good Samaritan show signs of a hard heart in Him who spoke them? Did He ever refuse any one who came to Him moved by love? No, on the contrary He said to Magdalen: "Many sins are forgiven her, because she hath loved much." (Luke vii. 47.) Oh, what a comfort and encouragement to all penitent sinners, to see

Magdalen take her place at the side of those feet which she had but lately anointed, kissed, and bathed with her tears. A penitent sinner, the dying thief, on the cross—a penitent sinner, Mary Magdalen, standing at the foot of His cross—what a comfort to all penitent sinners. And Mary, sharing her Son's love for all penitent sinners, did not turn and say, that that was not her place, that she and sinners like her were the cause of her Son's Passion and death. No, it was this that brought relief to her in that hour of woe; the presence of Magdalen was the greatest mitigation of the sufferings of Good Friday to Mary, the Refuge of sinners. Therefore, *love, i. e., do penance*, and many sins shall be forgiven you. But if you do not love, *i. e., do not penance*, you shall perish; for unless you do penance, you shall all perish.

PENITENTIA SALUTARIS.

1. Stabat Mater Dolorosa.
2. Ps., Miserere.
3. Litanie de Passione Domini nostri Jesu Christi.
4. Via crucis cum detestatione peccati.

ST. MATTHEW THE APOSTLE.—SEPT. 21.

Gospel. St. Matt. ix. 9-13.

AND when Jesus passed on from thence, he saw a man sitting in the custom-house, named Matthew: and he saith to him: Follow me, and he rose up, and followed him.

10. And it came to pass, as he was at table in the house, behold, many publicans and sinners came, and sat down with Jesus and his disciples.

11. And the Pharisees seeing it, said to his disciples: Why doth your master eat with publicans and sinners?

12. But Jesus, hearing *it*, said: They that are in health need not a physician, but they that are sick.

13. Go, then, and learn what this meaneth: I will have mercy, and not sacrifice: for I am not come to call the just, but sinners.

1. Jesus sees Matthew in the custom-house. How many of us does He see in the custom-house of the danger and the proximate occasion of sin, or in the habit of sin, even there, where not God, but His adversaries, the flesh, the world, and the devil, take the toll of adoration and homage? To all such He says: "Why stand you here all the day idle?" Would to God, *only idle*, and *not too busy* to gratify their covetousness, ambition, and sensuality. Come out of that custom-house.

2. At the only words of Jesus: "Follow me," Matthew leaves his lucrative business, rises up, and follows Him, and from a tax collector becomes the treasurer of heavenly gifts, from a publican an apostle. How often does the Lord pass by, look at us affectionately, and invite us to follow Him. but we do not rise up, we move neither hand nor foot, we are not willing to disentangle ourselves from unprofitable cares—until death separates us from them. Let us learn from Matthew to look upon earthly things with disdain, and to mind the things that are above.

3. How attractive are the words of Jesus: "Fol-

low Me." St. Matthew did not ask whither or why, When Jesus calls us to follow Him we must not ask many questions, but rise up at once, and follow Him. The way may lead through thorns and stones, through crosses and sufferings, even to death—the end of the way is heaven. If these words, "Follow Me," appear hard, remember how hard and terrible shall be the words: "Depart from Me." That we may not hear these words, "Depart from Me," let us heed the words, "Follow me." Either "Follow Me," or "Depart from Me."

4. St. Matthew wrote the first Gospel; yet not the writing and the preaching, but the practising of the Gospel, brought to him the honor and the reward of an Evangelist. We cannot become Evangelists by writing a gospel, but by announcing the Gospel in word and deed, and by living according to its precepts and principles. We must live and act in such a manner that our life may not be a contradiction to the Gospel. (St. John Chrys.)

POENITENTIA SALUTARIS.

1. Renovatio votorum baptismi.
2. Lectio et meditatio hodierni evangelii.
3. Preces pro conversione gentilium et Judæorum.
4. Symbolum Apostolorum

ST. MICHAEL THE ARCHANGEL.—SEPT. 29.

Gospel. Matt. xviii. 1-10.

AT that hour the disciples came to Jesus, saying: Who, thinkest thou, is the greatest in the kingdom of heaven?

2. And Jesus, calling unto him a little child, set him in the midst of them.

3. And said; Amen I say unto you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.

4. Whosoever, therefore, shall humble himself as this little child, he is the greatest in the kingdom of heaven.

5. And he that shall receive one such little child in my name, receiveth me.

6. But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7. Woe to the world because of scandals. For it must needs be that scandals come: nevertheless woe to that man by whom the scandal cometh.

8. And if thy hand, or thy foot, scandalize thee, cut it off, and cast it from thee. It is better for thee to enter into life maimed or lame, than, having two hands or two feet, to be cast into everlasting fire.

9. And if thy eye scandalize thee, pluck it out, and cast it from thee: it is better for thee with one eye to enter into life, than, having two eyes, to be cast into hell-fire.

10. Take heed that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of my Father who is in heaven.

11. What made St. Michael the Archangel so great in heaven? His humility, his obedience, and loyalty to God. What cast Lucifer out of heaven? His pride, his disobedience, and his disloyalty to God. There is no room for the proud in heaven.

“God resisteth the proud, and giveth grace to the humble.” (James iv. 6.) Pride cast many angels out of heaven, and drove our first parents out of Paradise. Let us love and practise humility, for humility is absolutely necessary for salvation. Christ says: The gate is narrow and low, therefore only the humble can enter.

2. If even in heaven there was strife and contention, how much more must there be upon earth! Let us, therefore, not imagine that we can enjoy peace or repose, as long as we live upon earth. There will always be contentions and dissensions, assaults and annoyances; therefore, to arms! Life is a warfare; heaven is to be gained only by hard fighting against the flesh, the world, and the devil; by wounds and the hardships of a spiritual camp. It is difficult to practise virtue at all times and under all circumstances; yet we only become virtuous by meeting temptation and resisting it. He who cowardly throws down his arms will be conquered. The devil is chained, he has no power over us, unless we deliver ourselves into his hands. Resist the devil, and he will flee from you.

3. Micha-hel, *i. e.*, Who is as God? Who is like to God? How much consolation in these words! When the world allures, the flesh entices, and the devil tempts us, let us say: Who is as God? Everything you offer me is a mere nothing compared with God. In dangers of body and soul let us say: Who is as God? If God is for us, who can be against us? In difficulties and afflictions let us say: Who is as God? I can do all things in

Him who strengthens me. What are the sufferings of this present time compared with the eternal glory, the permanent possession and enjoyment of God?

4. St. Michael with the scales in his hands reminds us of the last judgment. "What shall I do when God shall rise to judge; and when He shall examine, what shall I answer Him?" (Job xxxi. 14.) When He shall weigh our justices, our good works, how light shall they be found: how heavy will our sins fall into the scales! That we may not be found wanting when weighed in the balance, let us, whilst there is time, do good and beware of adding sin to sin.

POENITENTIA SALUTARIS.

1. Litanæ de Angelis.
 2. Per duos vel tres dies dominicos devotio quædam ad S. Michaellem pro felici morte.
 3. Consideratio novissimorum.
 4. Pro clericis: Ps. cii. Benedic anima mea Domino.
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THE HOLY GUARDIAN ANGELS.—OCT. 2.

Gospel. Matt. xxv. 14-23.

FOR even as a man going into a far country called his servants, and delivered to them his goods.

15. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability, and immediately he took his journey.

16. And he that had received the five talents went his way, and traded with the same, and gained other five.

17. And in like manner he that had received the two, gained other two.

18. But he that received the one, going his way, digged in the earth, and hid his lord's money.

19. But after a long time, the lord of those servants came and reckoned with them.

20. And he that had received the five talents, coming, brought other five talents, saying: Lord, thou deliveredst to me five talents: behold, I have gained other five over and above.

21. His lord said to him: Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

22. And he also that had received the two talents came and said: Lord, thou hast deliveredst two talents to me: behold, I have gained other two.

23. His lord said to him: Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

1. "God hath given His angels charge over thee, to keep thee in all thy ways." (Ps. xc. 11.) Let us consider, says St. Bernard, the great love of God for us, and how solicitous He is for our welfare. He makes His angels our guardians, His ministers our servants. "Are they not all ministering spirits sent to minister for these who shall receive the inheritance of salvation?" (Heb. i. 14.) "The holy angels entertain tender affections for us, they look out of windows, as it were, down upon us, and whenever they see us in danger and affliction, they hasten to our assistance." (St. Vincent Ferrer.) How can we best repay Him for His great love for us? By not frustrating His designs in our

behalf by our own perversity and by rendering unto others the services of guardian angels. Parents, be guardian angels to your children! Let all of us take heed that we never scandalize children; for "he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. xviii. 6.) "Take heed that you despise not one of these little ones; for I say to you, that their angels in heaven always see the face of My Father who is in heaven." (Matt. xviii. 10.)

2. How many benefits has our holy guardian angel conferred on us, both in body and soul, from our infancy up to the present day! Perhaps he would have done a great deal more for us had we not hindered him. Let us put no obstacle in the way for the future. Let us avoid carefully what might afflict or offend him, especially all sins against purity.

3. What do we owe to our guardian angel? St. Bernard mentions three things: *Honor for his presence, grateful thanks for his benefits, and filial confidence in his guidance and protection.* Let us walk carefully, and never forget that our guardian angel is always and everywhere at our side. Take notice of him and hear his voice, and do not think him one to be contemned: for he will not forgive when thou hast sinned, and My name is in him. (Exod. xxiii. 21.) Wherever you may be, says St. Bernard, in the church, at home, on a journey, in public or private places, your angel is near you.

Do not do before him what you would not dare to do in my presence.

PCENITENTIA SALUTARIS.

1. Novem Pater ad honorandos novem choros angelorum.

2. Litanix de sanctis angelis.

3. Corporale vel spirituale opus erga infantem pauperem—in gratiarum actionem pro omnibus inde ab infantia nobis ab angelo custode præstitis beneficiis.

4. Pro clericis: Ps. xc. et cii.

HOLY ROSARY.—FIRST SUNDAY IN OCTOBER.

Gospel. Luke xi. 27-28.

AND it came to pass, as he spoke these things, that a certain woman from the crowd lifting up her voice said to him: Blessed is the womb that bore thee, and the paps that gave thee suck.

28. But he said: Yea rather, blessed are they who hear the word of God, and keep it.

1. The Rosary is the best prayer-book for all who venerate Mary, for it contains the best of all prayers—the Lord's Prayer, the Angelical Salutation, and the Apostles' Creed. As Christ Himself taught us how we should pray to the Father, so God made known to us the words with which He wishes us to address His Mother: "Hail, full of grace, the Lord is with thee, blessed art thou among women." Can human eloquence add anything to

the angel's salutation? With the angel's salutation we salute her, and this salutation is glorious to Mary, and the honor we give her is reasonable and just. Honor to whom honor is due.

2. *Hail, full of grace.* To no other than Mary were these words ever said: "Hail, full of grace, the Lord is with thee." God is with all His creatures, but with Mary He is in a particular manner; He is one with her, not only of one will, but of one flesh. This prerogative raises Mary above all angels. *Blessed art thou among women.* She has conceived without sin, she has brought forth her Son without pain, she, the creature, is the Mother of her Creator, she became a mother without ceasing to be a virgin. Truly, blessed among all the daughters of Eve.

3. Let us not honor Mary with the lips only, by reciting the Rosary without attention or devotion. We must imitate her admirable life. What good will it do you to say, "*Hail, full of grace,*" if you continue in the state of sin; "*the Lord is with thee,*" if you must admit that the Lord, on account of your sins, cannot be with you? It would be better for you to begin at once with: "*Pray for us sinners.*"

4. Say the Rosary with attention and devotion. With every new Ave your zeal and devotion should increase. It is better to say one Ave well, than ten carelessly. Take into account the quality, not the quantity, of prayers. The question is not how many rosaries we say, but how well we say them. The Rosary is a good prayer. Much good has

been accomplished by the recitation of it. St. Dominic against heretics. The battle at Lepanto, 300 years ago, Oct. 7, 1571.

PENITENTIA SALUTARIS.

1. Devota recitatio Rosarii.
2. Quindecim Ave in honorem quindecim mysteriorum Rosarii.
3. Oblatio quotidiani Rosarii in satisfactionem peccatorum.
4. Preces in refrigerium fidelium defunctorum, qui ob distractiones inter orationem voluntarias in purgatorio pœnas luunt.

FEAST OF ST. THERESA.—OCT. 15.

Gospel. Matt. xxv. 1-13.

THEN shall the kingdom of heaven be like to ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride.

2. Now, five of them were foolish; and five were wise.

3. But the five foolish, having taken their lamps, took no oil with them:

4. But the wise took oil in their vessels with the lamps.

5. And while the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made: Behold, the bridegroom cometh: go ye forth to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said to the wise: Give us of your oil; for our lamps are gone out.

9. The wise answered, saying: Lest there be not

enough for us and for you, go you rather to them that sell, and buy for yourselves.

10. Now, while they went to buy, the bridegroom came: and they who were ready went in with him to the marriage; and the door was shut.

11. But at last came also the other virgins, saying: Lord, Lord, open to us.

12. But he, answering, said: Amen I say to you, I know you not.

13. Watch ye, therefore; because ye know not the day nor the hour.

1. The love of St. Theresa towards God and man was very great. "From the abundance of the heart the mouth speaketh." She used to say, she would willingly suffer in purgatory till the day of judgment, if thereby she could convert a single soul. And for this end she used the discipline, scourging her body, and offering her pains to God in atonement for the sins of all men. We must imitate her, and for the love of God hate sin, not only not sin ourselves, but also prevent sin in others, as far as we can.

2. She used to say: Either to suffer, or to die. Her wish was fulfilled. Her life was a perpetual sacrifice, and when she ceased to suffer she ceased to live. How far distant are we from her! We speak a different language: Not to suffer, not to die, and: Either to die or not to suffer. But our talk is useless. We must suffer and die. Let us make a virtue of necessity, and gain some merit from suffering and dying. As gold in the fire, so virtue must be tried and purified in the crucible of sufferings.

3. St. Theresa was a great saint, and yet she

trembled at the thought of judgment. She was in constant fear of being lost forever. And we sinners do not fear nor tremble. If the just man shall scarcely be saved, where shall the sinner and the wicked appear? What did Theresa do to soothe her fear? She made a vow always to do what she deemed more perfect and pleasing to God. God requires no such vow from us, it might become even very dangerous to us, but what God requires of us is, that we do nothing evidently sinful and displeasing to God, and that in all we do we have the good intention to please Him in the matter and manner of our works. Therefore, let us be up and be doing.

4. St. Theresa so fervently desired the crown of martyrdom that she secretly left the house, sailed to Africa, in order to shed there her blood for Jesus and the salvation of unbelievers. But when her uncle recalled her, she submitted to the will of God, and endeavored to supply, by her own penitential works, what she could not do by suffering martyrdom. What an example of Christian heroism for us! We should wish to shed our blood for Jesus. And as He is satisfied with the will alone, we must try to become martyrs by voluntary works of penance for our sins, and all the days of our life, like Theresa, shed tears, since we cannot shed our blood.

PCENITENTIA SALUTARIS.

1. Preces pro conversione hæreticorum et peccatorum.

2. Renovatio votorum baptismi.

3. Mortificatio quædam conveniens indoli pœnitentis.

4. Aliquot Pater pro impetranda patientia in adversis.

ST. LUKE THE EVANGELIST.—OCT. 18.

Gospel. Luke x. 1-9.

AND after these things the Lord appointed other seventy-two: and he sent them two and two before his face, into every city and place whither he himself was to come.

2. And he said to them: The harvest, indeed, is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he send laborers into his harvest.

3. Go: Behold, I send you as lambs among wolves.

4. Carry neither purse, nor scrip, nor shoes, and salute no man by the way.

5. Into whatsoever house you enter, first say: Peace be to this house.

6. And if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you.

7. And in the same house remain, eating and drinking such things as they have: for the laborer is worthy of his hire. Remove not from house to house.

8. And into what city soever you enter, and they receive you, eat such things as are set before you:

9. And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you.

1. St. Luke is said to have been a physician. If he was not a physician of the body, he was at least a physician of the soul. His medicine was the word of God, his prayer and example. How many souls has he healed, and saved from everlasting death by these his three remedies? Such

physicians we all can and ought to be. It requires but little study: we need only our tongues, a good will, and a good life; otherwise it will be said of us: Physician, cure thyself.

2. St. Luke was an inseparable friend and companion of St. Paul. That is true friendship when two or three or more unite themselves to do good or hinder evil. "A faithful friend is a strong defence: and he that hath found him, hath found a treasure." (Ecclus. vi. 14.) Let us test our friendship. What is its purpose? What is its fruit? Do we thereby become better or worse? St. Isidore says: It is better to have the hatred of bad men than their company. "With the holy thou wilt be holy, and with the perverse thou wilt be perverted." (Ps. xvii. 26, 27.) "Tell me with whom you associate, and I will tell you who you are."

3. It is said that St. Luke was a painter, and that he painted the first picture of the divine Mother. We are no painters in prismatic colors, but we can be painters in thought, word, and deed. Let us paint the picture of the Blessed Virgin in thought; let us frequently mention her in words, and let us frequently speak of her—with deeds; let us live as she lived. She is the original: we ought to be a true copy. Let us say of her, with St. Ildephonse: Oh, that I may preach thee as thou art to be preached! that I may love thee as thou deservest to be loved! that I may serve thee as thou art to be served!

PŒNITENTIA SALUTARIS.

1. Litaniæ de omnibus sanctis.
 2. Opus caritatis spirituale vel corporale erga proximum.
 3. Devotio coram imagine B. V. Mariæ cum proposito imitationis virtutum ipsius.
 4. Pro clericis: Primum capitulum S. Evangelii secundum Lucam.
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ST. URSULA, VIRGIN AND MARTYR.—OCT. 21.

Gospel. Matt. xxv. 1-13.

THEN shall the kingdom of heaven be like to ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride.

2. Now, five of them were foolish; and five were wise.

3. But the five foolish, having taken their lamps, took no oil with them:

4. But the wise took oil in their vessels with the lamps.

5. And while the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made: Behold, the bridegroom cometh: go ye forth to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said to the wise: Give us of your oil; for our lamps are gone out.

9. The wise answered, saying: Lest there be not enough for us and for you, go you rather to them that sell, and buy for yourselves.

10. Now, while they went to buy, the bridegroom came: and they who were ready went in with him to the marriage; and the door was shut.

11. But at last came also the other virgins, saying: Lord, Lord, open to us.

12. But he, answering, said: Amen I say to you, I know you not.

13. Watch ye, therefore; because ye know not the day nor the hour.

1. The Church compares St. Ursula and her companions to the five prudent virgins who, having oil in their lamps, went to meet the bridegroom. Where are our lamps? Perhaps the light of our lamps is nearly extinguished, because the oil is all burnt. We are not as strong as we were once; there is a voice within that repeats the warning from without. What need we care, if only the lamp of our soul—faith, hope, and charity—burns brightly. It will be too late in our dying hour to fill our lamps with oil. We must fill them daily and hourly. It is a dark road we are obliged to travel; we need light. If our light goes out, we grope in darkness, stumble, fall, and lose our way.

2. St. Ursula and eleven thousand virgins. What an army of Christian heroines—Amazons—who, despising offspring, would rather espouse themselves to Christ than be defiled by barbarians. Thanks be to God, there are plenty of virgins who are virgins *not by necessity*, but *by choice*, like Ursula and her companions. Oh, how beautiful is a chaste generation with glory! (Wisd. iv. 1.) These are they that follow the Lamb whithersoever it shall go, to die to the world and to reign in heaven.

3. St Ursula is generally represented with a banner in her hands, as leader of her companions, in the act of falling pierced through by the arrows of the barbarians, a picture of the combat for virtue

which we must fight here below. The arrows which rain thick and fast upon us are the various temptations, the offences and injuries, in words and deeds, which we have to suffer from others. Fight as bravely as St. Ursula and her companions, and permit not the standard of the holy cross to fall out of your hands. In this sign you shall conquer, Only death should wrest it from us, or rather, crown us with final victory.

4. According to the legend, one of the eleven thousand, fearing death, concealed herself. A sad evidence of human weakness. "It must needs be that scandals come." (Matt. xviii. 7.) That is, sins, that others may be strengthened the more in virtue. If we think that we stand, let us take heed lest we fall. We daily sin; let us be ashamed of our inconstancy, which an imprudent fear augments. Virtue is in the middle. Not too rash—not too timid. He who is too rash and self-confident, will fall like Peter; but he who is over-timid, will fall like Judas. The coward believes much, dares little, and does nothing. We are sold more by fear than by evils, more by thought than by the thing itself. Evils press us once, fear always.

PENITENTIA SALUTARIS.

1. Aliquot Pater pro illis, quorum periclitatur castitas, immorando petitioni: Et ne nos inducas in tentationem.

2. Oratio ad sanctam Ursulam pro conservanda virtute castitatis.

3. Pro solutis: Renovatio formulæ fœderis.

SS. SIMON AND JUDE, APOSTLES.—OCT. 28.

Gospel. John xv. 17-25.

THESE things I command you, that you love one another.

18. If the world hate you, know ye that it hath hated me before you.

19. If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20. Remember my word that I said to you: The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my word, they will keep yours also.

21. But all these things they will do to you for my name's sake: because they know not him that sent me.

22. If I had not come, and spoken to them, they would not have sin: but now they have no excuse for their sin.

23. He that hateth me, hateth my Father also.

24. If I had not done among them the works that no other man hath done, they would not have sin: but now they have both seen and hated both me and my Father.

25. But that the word may be fulfilled which is written in their law: They have hated me without cause.

1. How much have Simon and Jude suffered and labored for Jesus, and we will do and suffer so little for Him! Why? It is because we do not, as they did, remind ourselves of the words of the Lord: "The servant is not greater than his lord. If they have persecuted Me, they will also persecute you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the

world, therefore the world hateth you. If the world hate you, know ye that it hated Me before you." (St. John xv. 18-20.) How desirable is this hatred of the world—it wins for us the love of the Lord.

2. St. Simon was surnamed Zelotes, that is, zealous, and he really deserved this glorious surname. His apostolic zeal urged him to go into Africa, and even into Persia, in order to convert nations and gain souls for God. If we had only a particle of this apostolic zeal we would not be so lukewarm in the service of God, but zealously embrace every opportunity of promoting His honor and the salvation of our neighbor. "Love seeketh not its own." It is not merely sentimental, it is ready to make sacrifices, and rejoices in having the opportunity of making them. No punishment is greater to him that loves, than a life that is deprived of the possession of the Sovereign Good. (St. Xavier.)

3. Judas Thaddæus was a son of Cleophas—a brother of St. Joseph—and of the sister of the Blessed Virgin. Thaddæus left all these dear relations, even his wife and child, to follow Jesus and to work for His cause, and at length laid down his life for Him. But look at the reward; he received a hundred-fold, and possesses life everlasting. Follow his example. Leave at least that which is sinful or has been to you the frequent occasion of sin. He that has renounced the world, is greater than all its honors and kingdoms. (St. Cyprian.)

4. How unlike each other were Judas Thaddæus and Judas Iscariot! The one delivered Jesus unto

the death of the cross by his treason, the other delivered himself to martyrdom by his glorious confession. Thus it is to-day. Some deny Jesus, while others confess Him; some crucify Him anew by their sins, others allow themselves to be crucified, and crucify themselves for His sake by self-denial. Which of the Judases will you follow, the traitor, or the apostle and martyr? Let us honor the name and memory of Judas Thaddæus in such a way as to escape becoming a Judas Iscariot.

PCENITENTIA SALUTARIS.

1. Symbolum Apostolorum.
2. Devotio ad S. Familiam Christi.
3. Oratio ad St. Simonem Zelotem pro im-
trando veræ fidei zelo.

ALL SAINTS.—NOV. 1.

Lesson. Apoc. vii. 2-12.

AND I saw another angel ascending from the rising of the sun, having the seal of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea,

3. Saying: Hurt not the earth, nor the sea, nor the trees, till we seal the servants of our God in their foreheads.

4. And I heard the number of them that were sealed, a hundred forty-four thousand sealed, of all the tribes of the children of Israel.

5. Of the tribe of Juda twelve thousand sealed; of the tribe of Reuben twelve thousand sealed; of the tribe of Gad twelve thousand sealed;

6. Of the tribe of Aser twelve thousand sealed: of the tribe of Nephthali twelve thousand sealed; of the tribe of Manasses twelve thousand sealed;

7. Of the tribe of Simeon twelve thousand sealed: of the tribe of Levi twelve thousand sealed: of the tribe of Issachar twelve thousand sealed;

8. Of the tribe of Zabulon twelve thousand sealed; of the tribe of Joseph twelve thousand sealed; of the tribe of Benjamin twelve thousand sealed.

9. After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands:

10. And they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb.

11. And all the angels stood round about the throne, and about the ancients, and about the four living creatures; and they fell before the throne upon their faces, and adored God,

12. Saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength, to our God, for ever and ever. Amen.

Gospel. St. Matt. v. 1-12.

1. Now Jesus seeing the multitudes, he went up into a mountain; and when he had sat down, his disciples came to him.

2. And opening his mouth, he taught them, saying:

3. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

4. Blessed are the meek: for they shall possess the land.

5. Blessed are they that mourn: for they shall be comforted.

6. Blessed are they that hunger and thirst after justice; for they shall be filled.

7. Blessed are the merciful: for they shall obtain mercy.

8. Blessed are the clean of heart: for they shall see God.

9. Blessed are the peace-makers: for they shall be called the children of God.

10. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven.

11. Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad, because your reward is very great in heaven.

1. St. Bernard says: "The prayers of the Saints are very desirable for us, that what we cannot obtain by our own endeavors, may be given us through their intercession." Let us then have recourse not only to-day, but every day, to the Saints of God, and ask them to unite their prayers with ours, and assist us in obtaining of God that which they themselves have obtained of Him, the grace to live holily and to die happily.

2. But how inconsistent is it, says St. John Chrysostom, to venerate and invoke the Saints and to neglect our own sanctification! We must first love and honor holiness, and then the Saints, for holiness precedes the Saints. He does not truly venerate the Saints, who does not venerate holiness, that is, who does not lead a holy life.

3. Why then do so few become holy in our days? Because the sincere will to become holy is wanting. God gives the means, for He says: Be holy, because I your God am holy. (Levit. xi. 44.) He certainly requires of us no impossibility; He gives to every man what he needs to become holy. But we lack the will, and do not coöperate with grace. Let us do our part, God will do His.

There is no middle way, we must become either Saints in heaven or reprobates in hell.

4. Sanctity consists not in working miracles, but in doing good—not in the exercise of extraordinary things, but in the practice of justice, in fulfilling the duties of our stations in life, in keeping the commandments of God, and His commandments are not heavy: “My yoke is sweet, and My burden is light.” (Matt. xi. 30.) Let us take upon ourselves this sweet yoke, this light burden, and carry it perseveringly till it pleases God to take it from us. “He that shall persevere unto the end, shall be saved.” (Matt. x. 22.)

5. If we wish to become Saints we must aspire to sanctity with greater zeal than heretofore. In order that this zeal may be awakened and increased in us, let us frequently look at the examples of the Saints, especially of those who in the same state and calling in which we are have sanctified themselves, and let us say with St. Augustine: “If these and those could do it, why not I?” But they could not do it of themselves, only with the grace of God. “I can do all things in Him that strengtheneth me,” (Phil. iv. 13.)

6. Oh! how much did the Saints do with the grace of God! And in all their tribulations how happy and content they were! Why? Because they knew that the present momentary light tribulation would work for them hereafter an eternal weight of glory. The way of suffering is the way to heaven. On this road Jesus went before us, on this way the Saints went after

Him, and on this way we too must follow Him. That this way of suffering may not deter us, let us remember the words which Jesus spoke to those who followed Him: "Rejoice and be exceeding glad, because your reward is very great in heaven." (Matt. v 12.)

PŒNITENTIA SALUTARIS.

1. Litaniæ de omnibus Sanctis.
 2. Oblatio sacrificii Missæ in honorem Sanctorum.
 3. Renovatio baptismi votorum.
 4. Pro clericis: Te Deum, Ps. cxlviii., vel Canticum trium puerorum.
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ALL SOULS.—NOV. 2.

Epistle. I. Cor. xv. 51-57.

BEHOLD, I tell you a mystery: We shall all indeed rise again; but we shall not all be changed;

52. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound; and the dead shall rise again incorruptible: and we shall be changed.

53. For this corruptible must put on incorruption; and this mortal must put on immortality.

54. And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory.

55. O death, where is thy victory? O death, where is thy sting?

56. Now, the sting of death is sin; and the power of sin is the law.

57. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

Gospel. St. John v. 25-29.

25. Amen, amen I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

26. For as the Father hath life in himself, so he hath given to the Son also to have life in himself.

27. And he hath given him authority to execute judgment, because he is the Son of Man.

28. Wonder not at this: for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God.

29. And they that have done good shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

1. "Let us not love in word, nor in tongue, but in deed, and in truth," (I. St. John iii. 18), and I add, not only in life, but also after death. How can we better manifest our love than by praying for the dead and doing good works for them? Show your love by acts of love. For this reason the Scripture says: "It is a holy and wholesome thought to pray for the dead." (II. Mach. xii. 46.)

2. As often as we help to release a poor soul from purgatory, the Redeemer says to us, and will repeat it on the last day: I was in prison, and you released Me, for what you did to one of these poor souls that believe in Me, you did it to Me. Oh! let us release many of these captives, and let us think of their fetters as if we were bound with them. And the ransom for their liberation, wherein does it consist? In prayer, alms-deeds, works of mercy, the sacrifice of the Mass, works of penance, and indulgences.

3. Behold, how they love one another—the

heathens said of the primitive Christians. The same should be said of us, and will be said of us, if our love reaches beyond the grave. Love is strong as death (Cant viii. 6), and even stronger than death. Death can destroy the body, but not charity.

4. While reminding ourselves to-day in charity of the poor souls in purgatory, let us not forget the poorest of all poor souls: *our own poor soul*. Let us take heed that the poor souls in purgatory may not justly cry out to us: Weep not for me, but for yourselves; for if these things are done in the green wood, what will happen to the dry wood? We have to do here in purgatory such painful penance for the temporal punishments; what will await you, if you continue to live in sin and vice, and die in final impenitence? Your lot will be the punishment of hell, where the worm never dies, and the fire is never extinguished. Let us take to heart the admonition of Thomas à Kempis: It is better now to do penance for your sins, than to delay it for the other world. But it is better still, not to do in this life, what we must do penance for either here or hereafter.

5. It is a holy and wholesome thought to pray for the dead. Why is it a wholesome thought? It is because it is the will of the God of all sanctity that the suffering souls soon become holy souls, and that everything unholy in them be purified and sanctified. Why is it a wholesome thought? It is because the effects of the prayers for the dead are conducive to their salvation and ours. Let us then unite our prayers with the prayers of the

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whole Church—of the triumphant and militant Church for the suffering Church—for the poor souls in purgatory; but let us join with these prayers of love also acts of love which we do in their names, and thus pay part of their debt. What we do for others, is not lost; it is gain for both, for them and for us. We all are members of one and the same body, whose head is Christ. If one member suffers, all the members suffer.

PŒNITENTIA SALUTARIS.

1. Iterato visitare cœmeterium et aspergere sepulcra mortuorum aqua benedicta.
2. Missæ sacrificium, eleemosyna, aut aliud opus bonum in solatium defunctorum.
3. Rosarium pro defunctis.
4. Pro clericis: Miserere et De profundis.

 DEDICATION OF THE CHURCH.

Gospel. St. Luke xix. 1-10.

AND entering in, he walked through Jericho.
 2. And behold, there was a man, by name Zacheus: and this was the chief of the publicans; and he was rich.

3. And he sought to see Jesus, who he was: and he could not for the crowd; because he was little of stature.

4. And he ran before, and climbed up into a sycamore tree, that he might see him; for he was to pass that way.

5. And when Jesus came to the place, he looked up, and saw him, and said to him: Zacheus, make

haste and come down: for to-day I must abide in thy house.

6. And he made haste and came down, and received him with joy.

7. And when they all saw it, they murmured, saying: that he was gone to be a guest with a man that is a sinner.

8. But Zacheus stood, and said to the Lord: Behold, Lord, the half of my goods I give to the poor: and if I have wronged any man of anything, I restore him fourfold.

9. Jesus said to him: This day is salvation come to this house: because he also is a son of Abraham.

10. For the Son of Man is come to seek and to save that which was lost.

1. "Terrible is this place: it is the house of God, and the gate of heaven, and shall be called the court of God." (Gen. xxviii. 17.) "How lovely are Thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord." (Ps. lxxxiii. 1, 2.) "You are the temple of the living God, as God saith: I will dwell in them." (II. Cor. vi. 16.) "The temple of God is holy, which you are: Know you not, that your bodies are the temples of the Holy Ghost, who is in you?" (I. Cor. iii. 15.) Therefore, since destitute of all preceding merits we have, by the assistance of divine grace, become the temple of God, we must with His help labor diligently to preserve it in all purity, so that He may find naught therein to offend the eyes of His divine majesty. (St. Augustine.)

2. "*Lord, the half of my goods I give to the poor, and if I have wronged any man of anything, I restore him fourfold.*" (Luke xix. 8.) Oh! that every one had these sentiments. We must give and

leave every one his own. We must neither wrong nor injure any one. We must be ready at all times to love justice and fair dealing. We must not acquire nor retain what is not our own; but that is not enough, we must give of what we have justly acquired to the poor, that God may come to us, abide with us, and make us children of Abraham.

3. "*Know you not that your bodies are the temple of the Holy Ghost, who is in you?*" (I. Cor. iii. 16.) Many seem to forget what they are, otherwise they would not defile their bodies by intemperance and impurity. But if any man defile the temple of God, him God will destroy. Let the dwelling of our heart be cleansed from vices, adorned with virtues, closed to the devil, and opened to Christ; and let us so labor that the key of our good works may open to us the gate of the kingdom of heaven. (St. Aug.)

4. There are three houses in which God particularly abides, in heaven, in church, in our hearts. The church is the house of God, the house of prayer, a beacon lighting us on our way through the stormy ocean of life, the depository and never-failing fountain of grace through the sevenfold channel of the Sacraments.

PCENITENTIA SALUTARIS.

1. Gratiarum actio pro beneficiis in templo acceptis.

2. Duodecim Pater et Ave in honorem duodecim Apostolorum.

3. Visitatio ecclesiæ et preces ad pedes altarium singulorum, si possibile.

4. Eleemosyna pauperl.

THE FEAST OF THE PATRONAGE OF THE BLESSED VIRGIN MARY.

Gospel. St. Luke i. 26-38.

AND in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth.

27. To a virgin espoused to a man whose name was Joseph, of the house of David: and the name of the virgin was Mary.

28. And the angel being come in, said to her: Hail, full of grace, the Lord is with thee: blessed art thou among women.

29. And when she had heard, she was troubled at his saying, and thought with herself what manner of salutation this should be.

30. And the angel said to her: Fear not, Mary: for thou hast found grace with God:

31. Behold, thou shalt conceive in thy womb, and shalt bring forth a Son: and thou shalt call his name Jesus.

32. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob forever.

33. And of his kingdom there shall be no end.

34. And Mary said to the angel: How shall this be done, because I know not man?

35. And the angel answering, said to her: The Holy Ghost shall come upon thee; and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God.

36. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her that is called barren:

37. Because no word shall be impossible with God.

38. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word.

1. Where shall the child seek consolation and advice, if not with the mother? Let us seek, then, protection with Mary. She is our mother, we are her children. "She is the mother of the members of Christ." (St. Aug.) And as Christians we are members of Christ. She is our queen, we are her servants. Let us do what she bids us to do: "Whatsoever He shall say to you, do ye." It is our fault, if despising her powerful patronage we perish.

2. All ye that love chastity, sanctity of life, and humility of heart, fly to the Mother of God, that you may obtain her patronage. For God so loves the Mother of His Son, that He will give no grace except through her. How few take these words to heart and act accordingly! They need and seek protection, but not in the right place—with men, not with God—with God, but not with God through His Mother.

3. Whatever we owe to our Redeemer, we owe also to His Mother. For the Son of God bestows on men the fruit of His redemption through the hands of His Mother. Happy he who enjoys the patronage of such a mother. And who is he? He that imitates the example of so great a mother: *her humility and chastity*. What greater and more illustrious queen than she has ever been found or ever will be found? That she may be our patroness, let her be the rule of our life. (St. Chrys.)

PENITENTIA SALUTARIS.

1. Litanie lauretanæ.
 2. Quinque Ave.
 3. Salve Regina.
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ST. CHARLES BORROMEIO—NOV. 4.

Gospel. Matt. xxv. 14-23.

FOR even as a man going into a far country called his servants, and delivered to them his goods.

15. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability, and immediately he took his journey.

16. And he that had received the five talents went his way, and traded with the same, and gained other five.

17. And in like manner he that had received the two, gained other two.

18. But he that received the one, going his way, digged in the earth, and hid his lord's money.

19. But after a long time, the lord of those servants came and reckoned with them.

20. And he that had received the five talents, coming brought other five talents, saying: Lord, thou deliverdest to me five talents: behold, I have gained other five over and above.

21. And his lord said to him: Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

22. And he also that had received the two talents came and said: Lord, thou hast delivered two talents to me: behold, I have gained other two.

23. His lord said to him: Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

1. How much did St. Charles do *for the poor*, and how little do we do! If we were as severe to ourselves as he was to himself, a great deal would

be left for the poor, although our revenues may not be as large as his were. Charity has always something to give.

2. How much did St. Charles do *for the sick*? especially at the time of the plague—how little do we do? In order to save the lives of others he exposed his own to danger. “Greater love than this no man hath, that a man lay down his life for his friends.” (John xv. 13.) Charity is the best nurse. If we cannot nurse the sick like St. Charles, we can pray for them as he did.

3. St. Charles was so absorbed in prayer that he was not distracted when shot at by an assassin. The least thing distracts us in our prayer, and why? It is because we are never rightly recollected, our thoughts are more outside than with God. It is good to pray, but it is holy and perfect to persevere in prayer.

4. What signifies the rope around the neck of the holy Archbishop? It denotes the spirit of penance, with which we must pray, if our prayer is to be acceptable to God. By guilt we separate ourselves from God, by chastisements we are united with Him. (St. Gregory.) We all have deserved punishment; therefore, we all should have the rope of penance around our necks. The scapular is such a spiritual rope; it should remind us daily of what we have deserved by our sins.

POENITENTIA SALUTARIS.

1. Eleemosyna.

2. Oratio cum omni possibili mentis collectione.
 3. Visitatio ægroti.
 4. Per aliquod tempus portare scapulare contrito corde in memoriam St. Caroli, qui in solemni processione funem circa collum portavit.
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ST. MARTIN, BISHOP.—NOV. II.

Gospel. Luke xi. 33-36.

NO man lighteth a candle, and putteth it in a hidden place, nor under a bushel; but upon a candlestick, that they that come in may see the light.

34. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome: but if it be evil, thy body also will be darksome.

35. Take heed therefore that the light which is in thee, be not darkness.

36. If then thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee.

1. The favorite virtue of St. Martin was the love of the neighbor—witness the poor man to whom he gave the half of his cloak; Christ Himself, whom, in the form of a beggar, he clothed; the three dead whom he raised up to life; his companions, for whose sake he declared himself willing to live longer yet; his adversary, whom he made his successor, and all for whom he obtained graces from heaven by his prayers. Let us imitate St. Martin in his active love of our neighbor. Charity covers a multitude of sins.

2. Oh, ineffable man, that was neither overcome

by labor, nor could be overcome by death, who neither feared to die, nor refused to live. We also must fear neither labor nor death, leaving both to God's providence. Whether it is His holy will that we shall labor longer, or enter into everlasting rest, His will be done. At work let us frequently say to ourselves: I am living for eternity, I am working for eternity. This thought will give us zeal to labor and courage to die. Thy will be done, O Lord, with regard to me, about me, through me.

3. St. Martin dies, but how does he die? With a cord around his body, on the bare ground, covered with ashes, for he says: "It is not becoming a soldier to die unarmed." Penance and prayer prepare for a good death. Let us work while there is time. Now we are in good health and strength; who knows what we will be able to accomplish when sick? It will be too late to learn to die when about to die. Our whole life must be a preparation for death. We die daily, and we shall only cease to die when we cease to live. We will die sooner than we expect. We will hardly live as long as we have lived. Remember that one day you must die.

4. St. Martin said in his dying hour: "Begone from me, thou beast; thou findest not in me what thou seekest. I have either not sinned, or I have done penance for my sins." Happy the man who in life and death can speak thus. The devil spares none, he spared not even the Holiest. He goes about as a roaring lion, seeking whom he

may devour. (I. Pet. v. 8.) Let us say with courage: "Depart from me, thou beast, I do not consent to thy evil suggestions. Thou dost not find in me what thou seekest."

PŒNITENTIA SALUTARIS.

1. Eleemosyna—donatio indumenti detriti egenti cuidam.
 - 2 Preces pro felici morte.
 3. Actus mortificationis interioris vel exterioris.
 4. Memoria novissimorum.
-

PRESENTATION OF MARY.—NOV. 21.

Gospel. Luke xi. 27-28.

AND it came to pass, as he spoke these things, that a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck.

But he said: Yea rather, blessed are they who hear the word of God, and keep it.

1. It is an old tradition that the Blessed Virgin Mary was presented in the temple to the Lord in the third year of her age. Her parents presented her to the Lord as an offering, and Mary consented to it. Let us do the same. How just is such an offering, but at the same time, how seldom we offer ourselves to Him, to whom we belong entirely! We give Him nothing of what is ours, but only return to Him what is His at best. No one can serve two masters (Luke xvi. 13), much less, offer

sacrifice to two. Let us choose what Mary chose. "Mary hath chosen the best part, which shall not be taken away from her." (Luke x. 42.)

2. What has Mary offered to-day in the temple? Herself—whole and entire—all her powers, faculties, and inclinations, her whole self. What the Mother has done as a child, her children must do; they must not divide their hearts between God and the world—between the spirit and the flesh—between God and Satan. God wants all or nothing, for He also, appearing in the flesh as God-man, has offered Himself whole and entire. Why will we be less liberal, and do less for Him than He has done for us, and less than our holy Mother has done for Him to-day.

3. What Mary offered to God to-day she never took back. What she vowed and promised she faithfully kept during her whole life. How much do we promise to God, and how little do we fulfil! Fluctuating like little children, we are tossed to and fro by every wind. We promise greater zeal in the service of God, greater patience in sufferings, greater watchfulness in dangerous occasions, greater faithfulness in temptations. How do we keep these promises? How often do we break our vows? It is better not to make a promise, than having promised, fail to fulfil it.

4. What a lovely picture—the picture of Mary's presentation in the temple! The dear innocence led by the hand of her parents—presented and offered to God forever. Oh! that parents might do with their children as Joachim and Anna did

with their child Mary—take them into the church, and present them as talents entrusted to their care, and offer them to God body and soul, and pray Him to receive them as His, to keep them in His holy grace or to take them to Himself whilst innocent, rather than that they should lose His grace by mortal sin.

5. How acceptable to the Lord must have been this presentation of Mary in the temple! How richly has He rewarded her! Remember this: We do nothing in vain. He who gives himself to Him entire, to him He gives Himself entire. What a happy exchange! What recompense! For a miserable nothing God gives us Himself. No one can serve two masters. Mary offered herself to one only. Let us learn from her to whom we are to dedicate all our powers and faculties, both of body and soul. It is God—I have said enough. Taste, and see how sweet He is. (Ps. xxxiii. 9.)

PŒNITENTIA SALUTARIS.

1. Renovatio voti baptismi et omnis propositi pii.
2. Oblatio sui præsertim in momento consecrationis in Missa.
3. Visitatio templi et devotio ad B. V. Mariam ad impetrandum ipsius patrocinium.
4. Pro clericis: Te Deum, pro vocatione ad statum clericalem.

ST. CÆCILIA.—NOV. 25.

Gospel. Matt. xxv. 1-13.

THEN shall the kingdom of heaven be like to ten virgins, who, taking their lamps, went out to meet the bridegroom and the bride.

2. Now, five of them were foolish; and five were wise.

3. But the five foolish, having taken their lamps, took no oil with them:

4. But the wise took oil in their vessels with the lamps.

5. And while the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made: Behold, the bridegroom cometh: go ye forth to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said to the wise: Give us of your oil; for our lamps are gone out.

9. The wise answered, saying: Lest there be not enough for us and for you, go you rather to them that sell, and buy for yourselves.

10. Now, while they went to buy, the bridegroom came: and they who were ready went in with him to the marriage; and the door was shut.

11. But at last came also the other virgins, saying: Lord, Lord, open to us.

12. But he, answering, said: Amen I say to you, I know you not.

13. Watch ye, therefore; because ye know not the day nor the hour.

1. Cæcilia converted her bridegroom and his brother to the true faith by her example, her prayers, and exhortations. In like manner let us convert our relations—then, all with whom we come in contact; let us keep them from evil, and lead them to good. He who saves the soul of another, saves his own soul.

2. St. Cæcilia macerated her body by fasting and discipline, and thereby overcame the concupiscence of the flesh; in the married state she remained a virgin. If we wish to preserve virginal purity in the midst of a corrupt world, we must subject the flesh to the spirit, and keep it in severe discipline, and deny it sometimes even what is licit, that it may not long for what is illicit. The flesh fights against the spirit.

3. St. Cæcilia had an angel for her guardian and protector. Her angelic soul enjoyed even here below the society of angels. We also have angel guardians as invisible companions at our side. Let us beware in their presence to say or do anything that could offend or grieve them; above all, let us avoid everything contrary to purity—the favorite virtue of the holy angels in heaven, where they shall neither marry nor be given in marriage, but shall be as the angels of God in heaven. (Matt. xxii. 30.)

POENITENTIA SALUTARIS.

1. Preces pro conversione infidelium et peccatorum.

2. Actus mortificationis indoli pœnitentis conveniens.

3. Quotidiana oratio ad angelum custodem pro conservanda castitate.

THE CONFESSIONAL.

PART III.

ADMONITIONS, REMEDIES, AND PENI- TENTIAL WORKS.

PART III.

ADMONITIONS, REMEDIES, AND PENITENTIAL
WORKS, FOR PARTICULAR CLASSES OF
SINNERS.

I. THE PROUD IN GENERAL.

Admonitions.

1. All good gifts which you have or believe to have, come from God. To Him, therefore, and not to you, all honor is due. "What hast thou that thou hast not received? And if thou hast received, why dost thou glory, as if thou hadst not received it?" (I. Cor. iv. 7.) Pride is theft, for the proud man steals, as it were, from God the honor which is due to Him alone, and at the same time the greatest ingratitude towards God, for he abuses the gifts of God to offend Him.

2. Pride is the *beginning of all sins*. There is *no sin without pride*; he who sins despises the law of God, and is therefore proud.

3. Pride is the *source of all sins*, and the *ruin of all virtues*. "God resisteth the proud, and giveth grace to the humble." (St. James iv. 6.) Pride goes before a fall; every one that exalteth himself, shall be humbled. (St. Luke xiv. 11.)

4. Pride renders you *odious to God*. "Every proud man is an abomination to God." (Prov. xiv. 5.) Lucifer and the other proud angels have been cast from heaven into hell. If pride made devils of the angels, what will it make of men?

5. Pride renders you *odious to men*. "Where

pride is, there also shall be reproach." (Prov. xi. 2.) He who despises others is despised by them. "Humiliation followeth the proud." (Prov. xxix. 23.)

6. How much mischief does this vice cause! From pride spring vanity, hypocrisy, disobedience and resistance to superiors, an inordinate ambition, quarrels and strife, ingratitude, envy, cruelty, infidelity, heresy, hatred of God and of His Church.

7. The proud man injures himself most, for by this vice he deprives himself of that which he seeks—of true honor before God and man, and of all the merit of his otherwise good works. If you should have attained the summit of perfection, and on that account prefer yourself to and despise others—all your perfection is gone, and you are poor and miserable.

8. *What are you?* "Man, born of a woman, living for a short time, is filled with many miseries." (Job xiv. 1.) You are not necessary. No one needs you. The world got along without you for thousands of years, and will get along without you when you shall be dead and gone. Where were you thousands of years ago? No one thought of you. And you should still be in your original nothingness, if it had not pleased God to call you out of nothing, and to give you the being you now enjoy. What are you now? A frail piece of furniture. The frame of your body is so slenderly put together that it is but one degree from putrefaction, ready to fall back into your original nothingness, unless God preserves you. What will you be

before long? Dust and ashes, and your name shall be forgotten.

9. *What are you?* A sinner, not able to do anything good of yourself, and capable, when left to yourself, of nothing but of rushing into all kinds of disorders. You are born in sin, in sin you have lived, and in sin you may die. What then are you proud of?

Remedies.

1. As often as a proud thought arises in you, think of your sins and misery, and say: God be merciful to me, a sinner!

2. If others praise you and show you honors, pray silently: Glory be to the Father, and to the Son, and to the Holy Ghost. Not to us, O Lord, not to us, but to Thy name, give honor and glory for all eternity.

3. Speak of what redounds to your honor as seldom and as little as possible.

4. Never do anything to please men, but in all things seek to please God. Don't sell the merits you have with God so cheaply—for the wretched exchange of the praise and applause of men.

PŒNITENTIA SALUTARIS.

1. Actus quidam humilitatis non internæ solum, sed qui insuper opere aliquo externo firmentur, e. g., actus contritionis de peccatis præsertim superbiæ in angulo ecclesiæ vel flexis genibus.

2. Visitatio cœmeterii cum precibus pro animabus quæ hoc peccatum in purgatorio luunt.

3. Preces ad obtinendum humilitatis amorem et superbiæ odium.

4. Contemplatio exempli humillimi Jesu et B. V. Mariæ cum proposito humilitatis.

5. Vespertinum examen conscientiae de peccatis superbiæ, per diem commissis, cum contritione et proposito.

II. THE PROUD IN PARTICULAR.

N. B. By the expression: "I have been proud," most penitents mean pride of dress. For such the following admonitions are applicable:

Admonitions.

1. St. John Chrysostom says: Our dress should always remind us of the great fortune we have lost through the sin of our first parents, and into what misfortune we have fallen. Instead of being proud of dress, we should take thereupon occasion to humble ourselves. The first sinners had to put on the first garments.

2. The Lord provided clothes to protect the body from the inclemency of the weather, and not to serve pride or to violate modesty and decency.

3. St. Bernard says: "Everything that transgresses the boundaries of necessity or decorum should be avoided in apparel, and to dress and adorn the body more is not good for the soul;" and the Apostle says: "Having food and where-

with to be covered, with these we are content." (I. Tim. vi. 8.)

4. What does it profit to adorn the body with fine clothes, and to leave the soul destitute of virtues. Be solicitous rather for your immortal soul to appear before God adorned with virtues, than for your corruptible body appearing so before men. The more you adorn your body from the motive of vanity, the more you disfigure your soul.

5. Are you any better for wearing good clothes? Clothes make not the man. Dives in purple and fine linen was buried in hell, but poor Lazarus in tatters was carried by the angels into Abraham's bosom.

6. Those who love fine clothes too much are proud, and extravagance in dress is a sure sign of vanity. For you put on fine clothes to look better, and to be seen and admired by others.

7. What else are fine clothes than the beautiful shroud of a criminal condemned to death? What else is a person dressed up than a victim bedecked for slaughter? You are dust and ashes. Why is earth and ashes proud? (Eccli. x. 9.)

Remedies.

1. When you buy, put on or off new garments, think of the squalor of the grave.

2. If the passion for dress tempts you, think of your shroud or winding-sheet.

3. If, looking in a mirror, you are pleased, and seek to please others, think how horrible you

will look when you die and moulder in the grave.

PŒNITENTIA SALUTARIS.

1. Quæ superbo ornatu peccaverit, in vestitu simplici accedat ad loca ubi inordinato vestimentorum luxu scandalum dedit.

2. Donatio alicujus vestis egeno aut venditio vestis in qua superbisti, in emolumentum pauperum.

3. Visitatio cœmeterii cum aspectu sceletorum horrendorum, qui olim splendide quoque vestiti erant.

4. Preces pro animabus, quæ luxum vestium in purgatorio luunt.

III. COVETOUSNESS.

Admonitions.

1. Represent to the covetous the turpitude of this vice. It is so detestable that St. Paul numbers it among those vices which should not be named among Christians. He calls it idolatry, for, as the idolater adores his idols, so the covetous adores his money. There is not a more wicked thing than to love money for such a one setteth even his own soul to sale. (Ecclus. x. 10.) For how much does he sell his soul? For a few cents. But suppose it was the gold of the whole world, what would it be compared to an immortal soul, to God Himself? The covetous man offers God for

sale, and he sells Him, like Judas, for a few pieces of silver.

2. Represent to the covetous the perniciousness of this vice. "They who would become rich, fall into temptation, and into the snares of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils; which some desiring, have erred from the faith, and have entangled themselves in many sorrows." (I. Tim. vi. 9-11.) St. Augustine says: "He who is ruled by covetousness is ruled by all vices, for all vices take their rise from covetousness." St. Chrysostom says: "Covetousness is the cause of all injustice, and the covetous man is the enemy of all men."

3. Represent to the covetous the *folly of this vice*. "Thou fool," says the Lord, "this night they require thy soul of thee: and whose shall those things be, which thou hast provided?" (Luke xii. 20.) Perhaps laughing heirs, who, by dissipation, in a few years, will waste the labors of your whole life. How foolish to gather treasures which the rust and moth consume, and thieves may steal, and despise the treasures that last forever! How foolish, in the midst of riches, to be miserly, to be the slave, not the master, of riches! And such is the covetous man. He does not control the money, but the money controls him. The older he becomes, the more covetous he becomes. All other vices decrease with age, but covetousness increases; it is, properly speaking, the vice of

the old. The nearer the hour of death, the more covetous, as the man with the dropsy thirsts the more, the more he drinks.

Remedies.

1. Think frequently on the four last things: *On death.* Naked we came into the world, naked we shall go out of it; we have brought nothing into the world, and we shall take nothing out of it. *On judgment.* God will ask us: where is the interest on the capital which I have entrusted to you? Why did you not use your money for the purposes intended? What does it profit a man if he gain the whole world, and lose his own soul—lose heaven?

2. Think of Jesus Christ, who chose voluntary poverty; think of the example of the saints, who left all things to follow Jesus.

3. Practise confidence in God. God will take care of you—why should you care? Nature is satisfied with little; why seek affluence? He who is satisfied with little, and trusts in God, shall never want. Man needs but little here below, nor does he need that little long.

PENITENTIA SALUTARIS.

1. Eleemosyna pauperi aut ad pias causas ab avaro in satisfactionem detur et quidem tempore continuato, etiamsi parum detur, ut ex assidua consuetudine, sæpius eleemosynas distribuendi, paulatim habitus liberalitatis nascatur, qui studium avaritiæ eliminabit.

2. **Via Crucis** cum consideratione infelicis Judæ aut preces in cœmeterio cum memoria novissimorum.

3. **Suffragia** pro animabus, quæ nimiam de rebus terrenis solitudinem in purgatorio luunt.

IV. THE IMPURE IN GENERAL.

1. Represent to them the baseness of this vice.

a. "Every sin that a man doeth, is without the body; but he that committeth fornication, sins against his own body, and he who sinneth against his own body sins also against the body of Christ." (I. Cor. vi. 18.) Know you not, that your members are the temple of the Holy Ghost, who is in you, whom you have from God, and you are not your own? (I. Cor. vi. 19.) Impurity is, as it were, a sacrilege—a profanation of the temple of God.

b. Of the impure it is said (Ps. xlviii. 21), "Man when he was in honor did not understand; he is compared to senseless beasts and is become like to them." A lascivious man is justly compared to a swine that wallows in the mire. Lust, says St. Jerome, perverts the understanding and makes a rational man a senseless beast. Man by pride commits sin of angels; by avarice, the sin of men; by impurity, the sin of devils. (St. Bern.)

c. How can Belial stand near the ark—how shameless lust near the body and blood of the God-man?

d. Why are people ashamed of this vice? Does

not this shame prove the turpitude of impurity?

a. Impure love is a kind of insanity. (St. Jerome.) It is a rude vice, unworthy of a rational being.

2. Represent to them the perniciousness of this vice.

a. It injures *the body*. "If you live according to the flesh, you shall die." (Rom. viii. 13.) This is particularly true of the lustful.

b. It injures *the good name*. No matter how secret the sins are, they will leak out. Smoke betrays the fire, and when one is known once on this point, his good name is irreparably lost.

c. It injures *the soul*. The Archangel Raphael says: "They who give themselves up to their lust, as the horse and the mule, which have not understanding, over them the devil has power." (Tob. vi. 17.) And suppose he does not kill you, as he killed the seven husbands of Sarah, he will, when once in his power, not release you easily, but strive to drag you into hell.

d. Pious writers say, that of all those that will be damned, the greater part rush into perdition through the vice of impurity.

e. How severely does God punish this vice in this world. The deluge—the burning of Sodom and Gomorrha—the destruction of the Sichemites and the tribe of Benjamin—the fate of Samson and Solomon—prove it sufficiently.

f. The effects of lust or impurity are: Aversion to prayer and to everything that is good, excessive fondness of amusement and dissipation, neglect

of the duties of our state of life, cruelty, a great desire to attract attention, all kinds of shameless excesses and unnatural crimes, seduction of innocence, false promises and oaths, theft, ruin of health and domestic happiness, enmity, duels, and suicide.

Remedies.

1. *Avoid idleness.* Be always doing something, that the devil may not find you idle.

2. *Guard your senses*, especially your *eyes and ears*. "If the eye scandalize thee, pluck it out." (Matt. xviii. 9.) Prevent such a necessity; make a covenant with your eyes, to look at nothing that might scandalize you; make a fence around your ears, that you may hear no immodest discourses.

3. *Avoid dangerous occasions.* Since you have experienced how weak you are, why will you go there again, where you foresee that you will relapse?

4. *Be temperate in eating and drinking.* Eating and drinking to excess is pouring oil into the flames of impurity.

5. *Frequent communion, devotion to the Blessed Virgin Mary.*

6. Remind yourself frequently of the four last things; place yourselves frequently in the presence of God. If lust allures you to sin, think of death, of the last judgment, the future torments and the eternal torments of hell. The thought of the heat of hell-fire will extinguish in you the fire of lust. That which delights is momentary, but which cruciates is eternal. (St. Bernard.)

PŒNITENTIA SALUTARIS.

1. Mortificatio carnis gravitati peccati, indoli et statui pœnitentis conveniens.
 2. Consideratio Passionis et mortis Jesu Christi, e. g., aliquot Pater inserendo mysteria Passionis Domini vel Via Crucis et coram singulis stationibus contritio de hoc peccato.
 3. Recordatio novissimorum in cœmeterio.
 4. Quotidiana devotio erga Immaculatam B. V. Mariam ejusque sponsum castissimum Josephum et angelum custodem.
 5. Pius usus aquæ lustralis.
 6. Iteratio sacramentorum intra definitum tempus.
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V. THE IMPURE IN PARTICULAR.—SINNERS IN
THOUGHT.

Admonitions.

1. Represent to them the baseness of these thoughts. These thoughts are sinful, if we entertain them with pleasure, or if we cause such thoughts, or excite impure desires and persevere in them without making efforts to banish them. Out of the heart proceed evil thoughts, says Christ. (Matt. xv 19.) An unclean heart entertains unclean thoughts. "The wisdom of the flesh is death but the wisdom of the spirit is life and peace. Because the wisdom of the flesh is an enemy to God." (Rom viii. 7, 8) He who desires to do

something bad, is guilty of it before God. The will goes for the deed. Therefore our Lord says: "Whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart." (Matt. v. 28.) The All-knowing God knows and sees not only the actions of men, He knows and sees also their thoughts. How greatly you displease Him, if even in thought and desire you are guilty of impurity! Blessed are the clean of heart, for they shall see God; therefore unhappy are the unclean of heart, for they shall never see God.

2. Represent to them the perniciousness of these thoughts.

a. Sinful acts proceed from bad thoughts. First it is only a simple thought, then comes the imagination, then follows the delectation, from this arises the motion, and then consent—and if there is an opportunity, the deed is done. As acorns feed the swine, so bad thoughts feed bad desires, and he who desires to do evil has already done it. By a spark the wood is ignited, and once ignited a conflagration may follow.

b. On the day of judgment we must give an account not only of our words and deeds, but also of our thoughts and desires. With what shame will we be covered before the whole world, when our most secret thoughts and desires shall be made manifest!

c. The example of David burning with a bad desire for the wife of Urias, of his son Ammon lusting after his own sister, and of the two old lechers

inflamed with impure love for the chaste Susanna, sufficiently proves what follows and what great evil is done when bad thoughts and desires are not earnestly resisted in the beginning.

Remedies.

1. Think of something good, and thus prevent evil thoughts; the mind can never be quiet, but is ever in action.

2. Seek pleasure in what is God's and not what is of the flesh, for where your heart is, there is your treasure also, where your heart is, there are your thoughts.

3. Guard your eyes and ears. Why will you see and hear what you are not allowed to have and to enjoy?

4. Don't let the weeds of vice grow; root them up; don't let the enemy come in, or all is lost.

5. Take refuge in the cross of the Redeemer; take His crown of thorns, and make of it a fence around your heart, that the foxes cannot break in; or fly into the wounds of Jesus. St. Augustine says: "If an impure thought assails me, I fly into the wounds of Jesus."

6. Indulge not the flesh, otherwise you will never be free from bad thoughts and desires.

PŒNITENTIA SALUTARIS.

1. Quoties spiritus immundus te vexaverit, ob-
jures eum verbis Christi: Recede, Satana! Scrip-
tum est. Deum tuum adorabis et illi soli servies!
Potius mori quam fœdari!

2. Devota pronunciato SS. nominum Jesu et Mariæ.

3. Via crucis cum contritione de peccatis mentis coram statione, ubi Jesus vestibus privatur.

4. Quinque Pater et Ave cum commemoratione mysteriorum gloriæ D. N.

5. Suffragia pro animabus quæ impuras cogitationes in purgatorio luunt.

VI. SINNERS IN WORDS.

Admonitions.

1. Represent to them the baseness of this sin. The Apostle says: "All uncleanness, let it not so much as be named among you, as it becometh saints." (Eph. v. 3.) The tongue that is purpled by the blood of Jesus Christ should never pronounce such words, at which innocence and virtue must blush. Does one and the same well give sweet and bitter water at the same time, the praise of God and immodest discourses? St. Paul, writing to the Colossians (iii. 8), says: "Put away filthy speech out of your mouth." He means immodest words, for it is shameful and base to talk of things which it is shameful and base to do. Out of the abundance of the heart, the mouth speaketh. How hideous must be your heart when your mouth reeks with such filthy language? For this reason Jesus says: How can you speak good things, whereas you are evil? (Matt. xii. 34.)

2. Represent to them the ruinous consequences of this sin.

a. Immodest discourses corrupt good morals. This is true of impure, filthy discourses.

b. A bad, immodest tongue is a fire—a world of iniquity—a restless evil—full of deadly poison. (St. James iii. 6–8.) How much evil can a single bad word do! St. Bernard says: “A single person speaks, and he speaks a single word, and this single word of a single person kills the souls of a whole community who hear it.”

c. What the Scripture says is true of those who speak filthy words: “The mouth of a fool is his destruction; and his lips are the ruin of his soul.” (Prov. xviii. 7.) Even the heathen Seneca says: “Speak nothing filthy, for by such discourses innocence and modesty are lost.”

3. Represent to them the danger of this sin.

a. Not only he sins in this point who openly and purposely uses filthy language, but also he who uses equivocal words. Poison is poison, even when it is coated with sugar. The words of the double-tongued are as if they were harmless; and they reach even into the inner parts of the bowels. (Prov. xviii. 8.)

b. Not only he sins who uses filthy speech, but also those who encourage others to do so. He who conceals is as bad as he that steals. If he did not know that you love to hear such things spoken in your presence, he would not say them: he who listens to filthy speech is as guilty as he who uses it.

c. Not only he sins who uses scurrilous language, but also he who listens and laughs at it. How can you laugh at what offends God so awfully, and what injures man so terribly? To such laughers the words of Jesus are applicable: "Woe to you that laugh now: for you shall weep and mourn." (Luke vi. 25.) What does it profit you if a whole company laugh at your filthy speech, if your guardian angel weeps, and the heavens mourn over it?

Remedies.

1. Think nothing impure, and you will speak nothing impure.

2. Bridle your inclination to please. People speak immodestly to amuse others or to display their wit. What does it profit you to please men, if you displease God?

Think frequently of the rigorous account you will have once to give to God of every idle word. And if we must give an account of every idle word, how much more of every unchaste word?

4. Avoid the company of those who delight in such discourses, and if you cannot avoid it, at least discourage such language, and show your displeasure. A stern countenance often produces a better effect than an earnest word.

POENITENTIA SALUTARIS.

1. Examen conscientię quotidianum præsertim de loquelis impuris.

2. Pro quolibet sermone impuro in posterum—

imponas tibi opus pœnitentiæ cum contritione et proposito.

3. Silentium per aliquod tempus.
 4. Preces in cœmeterio pro animabus quæ impudicos sermones in purgatorio luunt.
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VII. SINNERS IN DEED—FORNICATORS.

Admonitions.

1. Represent to them the greatness of the sin.

a. St. Paul classes it expressly among those sins which exclude from the kingdom of heaven. (Ephes. v. 5.)

b. If a maid lost her virginity, the law commanded her to be taken out of her father's house, and stoned. "She shall die, because she has done something very bad, that the evil may be taken out of the midst of the congregation." (Deut. xxii. 21.)

c. Though the law is now not as severe with regard to this vice, we can at least infer how odious it must be to God.

d. "Our members," says the Apostle, "are the members of Christ," and he concludes from this that it is a grievous sin "to take these members, and make them members of a harlot." (I. Cor. vi. 15.)

2. Represent to them the perniciousness of this sin.

a. To him who commits it. He who joins him-

self to harlots, will be wicked. Rottenness and worms shall inherit him. And though he escape punishment in this world, he shall not escape the wrath to come. "God will judge fornicators and adulterers." (Heb. xiii. 4.)

b. To others, especially accomplices. What shame, what injury arises from this sin for a fallen woman! How many days and years of misery and grief are the consequence of this momentary pleasure!

c. To the community at large. What scandal does such a vice produce, and to how many sins does it give rise!—detractions, hatred, enmity, immodest discourses, songs, and the like crimes. Examples move.

3. Represent to them their obligations.

a. To give up their sinful company. What God has not put together man must put asunder.

b. To repair, as far as possible, the scandal that has been given, otherwise the threat of Christ will be executed. "It would be better for him who gives scandal, that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Luke xvii. 1.)

c. To alleviate the sorrows of the mother and child as far as possible. What moral theology and civil law prescribe, must faithfully and conscientiously be enjoined on the guilty.

Remedies.

1. Avoid the proximate occasion of sin, or at

least make the proximate occasion a remote one.

2. If circumstances admit, a matrimonial union with the accomplice, or if that is not possible, with another person. "It is better to marry than to burn." (I. Cor. vii. 9.)

3. Abstinence from intoxicating drinks.

4. Continuous corporal labor, and avoiding all idleness.

In the ancient Church discipline a public penance was enjoined on fornicators, when they had sinned publicly; even secret fornication was severely punished. According to the modern mild practice of the Church, indulgences may be recommended in satisfaction. Those who sin in the flesh must do penance by the flesh; therefore not only prayers are to be enjoined on these sinners, but also penitential works strictly such, as mortification, fasting, abstinence, according to the disposition and condition of the penitents.

VIII. ADULTERERS.

Admonitions.

1. Represent to them the heinousness of the sin: read what has been said in this book on fornication.

a. Adultery is a kind of *perjury*. Married people have vowed fidelity to each other. Adulterers break this solemn vow.

b. Matrimony is a *Sacrament*, a type of the union

of Christ with the Church. The adulterer profanes and dishonors this sacrament.

c. Married people are to love each other, and to be one heart and one flesh. Adultery violates and destroys this love and affection.

2. Represent to them the dreadful and pernicious consequences of this sin.

a. Even in this world: "He that is an adulterer, for the folly of his heart shall destroy his own soul; he gathereth to himself shame and dishonor: and his reproach shall not be blotted out." (Prov. vi. 32, 33.) What immense injury and damage does not this infidelity entail upon the guilty, the innocent party, and the legitimate children. What scandal does adultery cause if publicly known! What discord between married people, and what enmities and even murders does it occasion!

b. In the other world: "Neither fornicators nor adulterers shall possess the kingdom of God." (I. Cor. vi. 9.)

3. Represent to them the guilt of this sin, and how severely it deserves to be punished.

a. In the old law God Himself decreed death against adultery—death by stoning. "If any man commit adultery with the wife of another, and defile his neighbor's wife, let them be put to death, both the adulterer and the adulteress." (Levit. xx. 10.)

b. How severely did God punish this sin in David!

c. According to the canons of the Church the

adulterer and the adulteress had to do public penance.

d. The Author of matrimony will judge the profanation of the marriage-bed, for you have injured and offended God, and not the other spouse, says St. Augustine.

Remedies.

1. The injury done by adultery must be repaired as far as possible.

2. Fear of God and the remembrance of His presence: "A man that passes beyond his own bed, despising his own soul, and saying: Who sees me? Darkness compasseth me about, and the walls cover me, and no man seeth me; whom do I fear? The Most High will not remember my sins. And he who understandeth not that His eye seeth all things; for such a man's fear drives from him the fear of God, and the eyes of men fearing him: and he knoweth not that the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts." (Eccli. xxiii. 25-28.)

3. Preservation of conjugal affection and concord.

4. Frequent recollection of the solemn promise made at the altar of God.

5. Frugality, economy, and industry.

6. Avoiding drunkenness and company with persons of the other sex.

PŒNITENTIA SALUTARIS.

Non inutile erit, adulteris pœnitentiam, a canonibus antiquis contra hoc peccatum præscriptam, indicare, ut videant, quantam pro peccatis suis secundum canones pœnitentiales peragere debuissent pœnitentiam, si illa ætate vixissent. Deinde iis congruens satisfactionis opus imponatur cum monitu, ut indulgentias lucrari annitantur. Hæc satisfactionis opera eadem sunt, quæ apud alia peccata contra castitatem jam allata sunt. Adde:

- a.* Patientia in perferendis ærumnis conjugii.
- b.* Silentium ad opprobria et ingenium morosum alterius partis.
- c.* Eleemosyna.
- d.* Major industria in labore, parsimonia in vestitu.
- e.* Abstinencia a licitis delectationibus.

IX. SINNERS AGAINST NATURE—EFFEMINACY.

Admonitions.

1. Represent to them the heinousness and greatness of this vice.

a. The name of this vice—dumb sin—sin against nature—indicates the heinousness of this sin.

b. Man can fall no deeper than when he puts himself below the brute. This is the case with the sin against nature. He who commits this sin does what even the beast will not do; the beast instinct-

ively abhors the unnatural, how much more should reason and conscience deter us from it.

c. He who commits this sin, properly speaking, sins against his own body, he defiles himself, and makes his body, which is a member of the body of Jesus Christ, and a temple of the Holy Ghost, an abomination before God and man.

2. Represent to them the perniciousness of this sin.

a. This sin, being unnatural, destroys nature and renders man a miserable imbecile both in body and soul. He that sins in the sight of his Maker, shall fall into the hand of the physician. (Eccli. xxxviii. 15.)

b. He who commits this sin is, in a certain measure, a suicide, for he accelerates his death, and sinks into an early grave.

c. How terribly God punishes this sin against nature, even in this world, the examples of Sodomites and Onan sufficiently show.

d. Although God no longer sends fire upon impenitent sinners, they will certainly not escape everlasting fire. Although He may not punish them with sudden death. He punishes them with a bad death.

3. Represent to them the *incorrigibility* of this vice when once grown to be a habit.

a. After every repetition the desire to commit this sin becomes greater and the power of resistance weaker. At last the sinner himself abandons all hope of amendment and surrenders himself without resistance a willing slave to his passions.

b. In all other sins against chastity the opportunity is frequently wanting, and the fear of discovery deters from it. But for solitary sins, the opportunity is always at hand, and one need not fear surprise.

c. Custom, habit, is an iron bond. This is particularly the case in this sin; if it has once grown into a habit, it is almost invincible.

Example of Admonition.

Say to yourself, when you are tempted to this sin : Behold in a few moments the pleasure of sin will be over, and what follows? Remorse of conscience, shame, confusion, regret, lassitude, bad humor, and fear of punishment. If I control this passion and for the love of God abstain from this sin, how joyfully can I look up to Him, how all the angels and saints will rejoice, how contentedly can I live and die! I am now unseen by mortal eye, but suppose I were observed by some one, in the act of sinning, what would he think of me? How great would be my confusion in his presence—in the presence of a creature like myself. How, then, can I commit this great sin in the sight of Heaven, before the eyes of God? Although nobody sees me, God sees me, and I will not do in solitude that which I should be ashamed of in the presence of others. I must not do that which cannot bear inspection.

Remedies.

1. Beware of arousing this latent passion, this

dormant inclination, e. g., by highly seasoned meats, intoxicating drinks, by immodest looks, by reading obscene books, by listening to immodest discourses, by unnecessary touches, and slothfulness in getting out of bed as soon as you awake.

2. You must resist the inclination when aroused—not so much by opposition as by flight, and by inward and outward distraction.

3. Arm yourself against yourself and your sinful desires by prayer—the consideration of the four last things—the presence of God, the Passion and death of Christ; by devotion to the Blessed Virgin, St. Joseph, your guardian angel, and your patron saint.

4. You must resist and never surrender, till you have won a complete victory.

PŒNITENTIA SALUTARIS.

1. Usus horum remediorum qua pœnitentia salutaris injungatur.

2. Nec non tempus, intra quod proxima confessio fiat, per modum salutaris pœnitentiæ præscribi potest.

3. Satisfactionis opera, quæ in materia luxuriæ jam supra indicata sunt, pro his quoque pœnitentibus adhibeantur.

4. Ut injunctam pœnitentiam ardentius exequantur, ipsis severitas veteris ecclesiæ in injungenda satisfactione proponatur.

X. ENVY.

Admonitions.

1. Represent to the envious the heinousness of this crime.

a. It is the sin and vice of the devil: for through the envy of the devil death entered into the world. "By the envy of the devil death entered into the world." (Wisdom ii. 24.) The envious man imitates the devil; like the devil he hates that which is good, and loves that which is bad, and endeavors to hinder that which is good and to promote that which is evil.

b. It is the most uncharitable of all vices. The envious man is uncharitable towards God, for his eye is evil, as Jesus says, because God is good. He looks with evil eyes on what God looks upon with gracious eyes, he wishes evil when God wills what is good. He rejoices at that which grieves God, and he grieves at that which pleases God. He is uncharitable towards his neighbor, for the precept says: "Love thy neighbor as thyself." (Matt. xix. 19.) He is uncharitable towards himself, for he destroys his own peace and happiness, is always out of humor, morose, sad, and discontented.

c. It is the most unjust of vices. Is not every good gift from God, and cannot God do with His own as He pleases? Have you less, because another has more; and will you have more, if another have less?

2. Represent to them the perniciousness of this vice.

Envy is called a poisonous, venomous vice—poisonous envy. As a poisoner infects a harmless substance with deadly poison, so the envious infects that which is naturally good with what is bad, happiness with misery. St. Augustine says: "Envy caused the fall of our first parents and the death of Christ." But the greatest injury the envious man does to himself—he that envies others shall not go unpunished. "Envy is rottenness in the bones." (Prov. xiv. 30.) And people commonly say: "Envy looks out of his eyes." The countenance of Cain fell, he looked no longer like himself. Nothing injures the health more than anger and envy. As a pernicious worm at the root of a plant, so anger, envy, and other passions gnaw at the thread of life, till it is eaten off. But the greatest damage is that of the soul. There is no room for the envious in heaven, their abode will be where everlasting envy dwells—in hell.

Remedies.

1. Resist envy. Its principal cause is pride. Stifle the mother, says St. Augustine, and the daughter will not be.

2. Have a sincere love of God, from whom comes every good gift. Praise the giver in his gifts, whether you or others receive them.

3. Love your neighbor sincerely. If his good fortune displease you, or if you be tempted to re-

joice at his misfortune, think that he is your brother, your other self. I share what he has, and what is wanting to him is wanting to me also.

4. In all things seek the honor of God. If only Christ Crucified is preached—by me or another—if God's honor is increased—the kingdom of God propagated—virtue and the salvation of souls advanced—it matters nothing by whom it is accomplished.

PCENITENTIA SALUTARIS.

1. Gratificatio in eum, cui invidisti, aut coram aliis prædicatio bonorum ob quæ invidia te premit.

2. Preces pro iis quos invidia persecutus es.

3. Via crucis cum consideratione quod per invidiam Pharisæorum mors Jesu procurata est.

4. Memoria novissimorum, si possibile in cœmeterio.

5. Preces pro animabus quæ invidiam in purgatorio luunt.

6. Pro clericis: Te Deum laudamus.

XI. GLUTTONY.

1. Represent the heinousness of this vice.

a. It is not becoming for a rational man to seek pleasure in irrational enjoyments.

b. In the old law the son whom his parents brought before the court as a glutton, was condemned to be stoned to death.

c. They who serve the belly, serve a bad master.

d. St. Paul numbers the gluttons among idolaters. Their God is their belly.

e. The world despises and ridicules the glutton.

2. Represent the perniciousness of this vice.

a. "The end of gluttons is destruction; whose God is their belly; whose glory is in their shame, who mind earthly things." (Phil. iii. 19.)

b. The daintiness of Eve was the cause of the first sin, and how much misery has it brought into the world?

c. For a mess of pottage Esau sold his birthright, and how bitterly had he and his posterity to suffer for his gluttony?

d. The graves of the gluttons in the desert bore the inscription: "The graves of intemperance and lust." (Numb. ii. 34.)

e. "Woe to you," says Christ, "that are filled: for you shall hunger." (Luke vi. 25.)

f. "He that loveth good cheer, shall be in want: he that loveth wine and fat things, shall not be rich." (Prov. xxi. 17.)

3. Represent the advantages of moderation.

a. Moderation preserves health. A temperate man is generally a healthy man.

b. Moderation prolongs life. What extreme old age the hermits enjoyed. Why? Because they lived on roots and water.

c. Moderation gives pleasure and love for work. A full belly does not love to study.

d. Moderation encourages devotion. He who eats too much cannot fly—he remains sitting, in a lazy posture.

e. Moderation is the mother of domestic peace and happiness. He who eats moderately, shall suffer no want.

Remedies.

1. Bridle the inordinate desire to eat. Our body is a wild beast, which we must tame by hunger.

2. Think frequently of the end of man. We are not born to eat and drink, but we should eat and drink no more than is necessary to preserve life. "We live not to eat, but we eat to live." The kingdom of heaven is not meat and drink, but justice and peace and joy in the Holy Ghost. (Rom. xiv. 17.)

3. Think of God's presence. "When you eat, take heed lest you forget God." (Deut. vi. 12, 13.)

POENITENTIA SALUTARIS.

1. Abstinencia a cibo. Quotidie minus sumendo, quoadusque regulæ temperantiæ satisfiat.

2. Cibatio pauperis esurientis.

3. Declinare invitationem ad convivium, ubi inter multiplicata fercula admodum difficile est temperantiæ limites non excedere.

4. Devota precatio ante et post mensam.

5. Recordatio novissimorum in cœmeterio et preces pro animabus quæ ob gulam in purgatorio torquentur.

II. DRUNKARDS—INTEMPERANCE

Admonitions.

1. Represent to them the heinousness of this vice.

a. It is an abominable abuse of God's gifts. "Wine is created from the beginning to make men joyful, not to make them drunk." (Ecclus. xxxi. 35.)

b. Intemperance is an abominable degradation of reason. By reason man distinguishes himself from the brute. By intemperance man becomes a beast, and even less than a beast and more despicable, because no beast gets drunk.

c. Intemperance, says St. John Chrysostom, is a voluntary madness. Look at a drunkard, how madly he speaks and acts!

d. Like impurity, it is a profanation of the temple of the Holy Ghost. To be a Christian and a drunkard, how inconsistent!

2. Represent to them the evil consequences of this vice.

a. It injures *the health*. "Those who give themselves to drinking will perish, but those who live soberly will prolong their lives." (Prov. xxiii. 21.)

b. It injures *the household*. "He that loveth wine, and fat things, shall not be rich; he that loveth good cheer, shall be in want." (Prov. xxi. 17.) The purse is empty because of this vice.

c. It is an injury to *one's good name*. A drunkard is nowhere respected except in the saloon; and not

even there, unless he has money. If we hear it said of any one, that he is fond of drink, and frequently gets drunk, all respect, all his credit is gone.

d. The greatest injury it does is to *the soul*, because, of itself, it is a vice that leads to a great many other sins and vices. It leads to the destruction of peace. "Drunkenness is riotous." (Prov. xx. 1.) "Who hath woe? whose father hath woe? who hath contentions? Who falls into pits? Who hath wounds without cause? Who has redness of eyes? Surely they that pass their time in wine, and study to drink off their cups. Look not upon the wine when it is yellow, when the color thereof shineth in the glass: it goeth in pleasantly: but in the end, it will bite like a snake, and will spread poison like a basilisk." (Prov. xxiii. 29-33.) It leads to impurity. In wine there is luxury. How true! Are not most sins of impurity committed in the state of drunkenness? Intemperance leads to the neglect of the duties of the state of life. A drunkard is, as a rule, a bad father, a bad husband, a bad Christian. He gives a bad example to his children, and scandal to the community at large. The Apostle justly reckons drunkards among those who shall be excluded from the kingdom of heaven, unless they repent; but how seldom is a drunkard converted from his evil way.

Remedies.

1. Be ashamed to be a slave of your appetite,

and in the state of drunkenness an object of ridicule to others.

2. Bridle your desire to drink. If you feel thirsty, drink water.

3. Avoid the occasion. Occasion makes thieves, and occasion makes drunkards.

4. Think frequently of the four last things.

5. Don't throw your money away for what is not necessary. Think how hard and long you have to work for a dollar which you spend in a few moments.

POENITENTIA SALUTARIS.

1. Quodsi poenitentes jam habitum ebrietatis contraxerint, plerumque absolutio sacramentalis differenda, et qua remedium principale præscribatur abstinencia omnimoda ab omni potu inebriante per aliquod tempus, nisi corporalis dispositio aliquando nimis debilitata hoc non admittat.

2. Aliis, qui hunc habitum nondum contraxerunt, injungatur poenitentia :

a. Abstinencia a potu, e. g., ut parcius bibant et potum largius aqua permiscant vel tantummodo bibant intra refectionis horam.

b. Per aliquod tempus devitare tabernas et socios ebrietati addictos.

c. Cibatio esurientis aut potatio sitientis.

d. Via Crucis et actus contritionis cum proposito coram statione, ubi Christus aceto et felle potatus est.

e. Visitatio cœmeterii et preces pro omnibus vivis et defunctis ebriosis.

XIII. THOSE WHO ARE ADDICTED TO ANGER.

Admonitions.

1. Represent to them the culpability of anger.

a. The psalmist says: "Be angry, and sin not." (Ps. iv. 5.) Your anger is frequently sinful. For why are we angry? Without cause. With whom are you angry? Not with your vices, but with your neighbor. How are you angry? Without moderation.

b. Our Lord says: "Whosoever is angry with his brother (of course, in a sinful manner) shall be guilty of the judgment."

c. Immoderate anger is unworthy of a rational being. By his reason man ought to control and master all his inordinate passions.

d. Anger is still more unworthy of a Christian, to whom Christ has given the example of meekness. "Learn of me, because I am meek and humble of heart." (Matt. xi. 29.)

2. Represent to them the perniciousness of anger.

a. For the health. "Anger kills the fool." (Job v. 2.) "Envy and anger shorten the days of life." (Ecclus. xxx.) Just see how ugly an angry man looks.

b. For the soul. To how many sins does not anger lead? To hatred, enmity, cursing, and blasphemy. Esau whilst in anger designs to kill his brother Jacob. Absalom in anger kills his brother Ammon. What does the angry man not say? he

sparing nothing, for anger has no mercy. He does not even spare God and His saints. Anger is a short-lived madness. Anger, says St. Bernard, is a cruel beast, it attacks furiously whatever comes nigh. Its breath emits fire and flame. "An angry man (says the Scripture) causes quarrels and strife." (Prov. xxix. 22.) As one fire ignites another, so the anger of one ignites the fire of another's anger. Let bitterness, anger, indignation, clamor, and blasphemy be put away from you with all malice.

3. Refute the objections:

a. Obj. I cannot do otherwise. Anger arises in me against my will.

Resp. God says: "The lust thereof (anger) shall be under thee, and thou shalt have dominion over it." (Gen. iv. 7.) What you are commanded to do you can do, for God requires no impossibility. Man must do what he is able, and pray for grace to help him to do what he is not able of himself.

b. Obj. I am by nature inclined to anger.

Resp. Not the first natural emotion makes anger a sin, but the latter acceding voluntary consent of the will and the breaking out into sinful words and deeds.

c. Obj. Who shall not be angry, when others are so contrary and provoking?

Resp. Have you no faults? If all were without faults, what opportunity would you have to practise patience? Not everything that you condemn is a fault.

Remedies.

1. Practise humility. Anger is most always the consequence of a secret pride.

2. Suppression of self-will. The self-willed man is always an angry man, he flies into a passion because everything goes not according to his will.

3. Distraction is advisable. As soon as you perceive your passion to rise, pay no attention to the thing or person that is the object of your anger.

4. Do not act hastily and precipitately. When you are angry, speak not, and act not.

5. Frequent consideration of your own defects and faults.

6. The example of the meek Jesus.

PCENITENTIA SALUTARIS.

1. Oratio pro iis quibus iratus fuisti.

2. Consideratio Passionis Domini, præsertim ubi alapa cæsus est, cum contritione et proposito.

3. Singulis diebus mane renovatio propositi, non irascendi et vespere examen conscientiaë de ipsius impletione.

4. Imploratio divini auxilii pro executione propositi non irascendi, idque tum per intercessionem Deiparæ Virginis, inter omnes mitis, tum præcipue immensæ Christi mansuetudinis meritum.

5. Preces pro animabus quæ ob iram in purgatorio captivantur.

XIV. CURSERS.

Admonitions.

1. Represent to them the heinousness of this habit.

a Cursing is the language of immoderate anger. "Out of the abundance of the heart, the mouth speaketh." (Luke vi. 45.)

b Cursing is the language of heathens, and not of Christians. "Their mouth is full of cursing and bitterness," (Rom. iii. 14), says St. Paul, speaking of the heathens. This can also be said of many Christians. "Let no word proceed from your mouth but that which is good; let all bitterness, anger, indignation, clamor, and blasphemy be put away from you." (Eph. iv. 29-31.) The heathens have dealings with the devils, for their idols are devils. The Christian, who adores the true God, shall have nothing to do with the devil, the enemy of God; he shall not invoke him nor call him.

c Cursing is the language spoken in hell. Do not become accustomed to the language of hell, if hereafter you wish to praise and glorify God with the angels and saints in heaven.

d Cursing is the language of hate. How does it come, says St. James, that, with the same tongue with which we bless God, we curse men, who are made after the likeness of God; that out of the same mouth proceeds blessing and cursing. Does a fountain send through the same passage sweet and bitter water?

e Cursing is the language of imprudence. Can you make the thing better by cursing? do you effect a change thereby? How unreasonable is it especially to curse beasts and lifeless things! How can they help it that they obey their instinct or the

law of nature? Balaam's ass spoke more rationally than Balaam acted. How often could beasts, when they are cursed, if they had the gift of speech, say what that ass said.

2. Represent to them the perniciousness of this vice.

a. It is an injury to your honor, for you show thereby that you are not master of yourself, but the slave of your passions.

b. It is an injury to your household; for how can you expect the Lord to bless those whom you curse? If you call your wife, children, and cattle devils, what are you? And if you give the devil power over yourself and your own, there is much fear that God will punish you, by allowing the devil to exercise that power. "While the ungodly curses the devil, he curses his own soul," (Ecclus. xxi. 30.) "He loved cursing, and it shall come unto him." (Ps. cviii. 18.)

c. It is an injury to the health, for cursing is an effect of anger, and anger is injurious to the health.

3. It is an injury to the soul. Cursers shall not possess the kingdom of God. (I. Cor. vi. 9.)

Remedies.

1. Subdue your anger. Stifle the mother, and the daughter will not be, (St. Aug.)

2. Bridle your tongue. When you perceive that you are angry, speak not.

3. Practise patience. Every curse is an evidence of impatience.

4. Love and fear God. He that curses any creature, curses the Creator in the creature.

POENITENTIA SALUTARIS.

1. Quoties in peccatum maledictionis relapsus fueris, toties aliquod poenitentiae opus suscipias, qualis esset, eleemosynam dare, jejunare, orationem aliquam recitare.

2. Præscribatur, ut maledictioni assuetus frequenter offerat Deo laudes recitando: Gloria Patri, aut aliquot Pater, immorando petitioni: Sanctificetur nomen tuum.

3. Preces pro eo, cui maledixisti.

4. Vespere examen conscientiae de maledictionibus per diem pronuntiatis, cum contritione.

5. Visitatio cœmeterii et suffragia pro iis, qui ob maledictiones horribus purgatorii subjecti gemunt.

XV. BLASPHEMERS.

Admonitions.

1. Represent to them the enormity of this sin.

a. "Thou shalt not take the name of the Lord thy God in vain." (Exod. xx. 7.) If the taking of God's name in vain is already a great sin, what a grievous sin must blasphemy be?

b. In the old law blasphemy was punished by death.

c. In former times blasphemy was severely punished by civil law.

d. It is looked upon as a great crime for a child to blaspheme his father. Now, when you blaspheme God, you blaspheme your Creator, your Redeemer, your Father and greatest Benefactor. Is this not a great crime?

2. Represent to them the perniciousness of this vice.

a. Although human laws punish no longer the blasphemer with death, God has not rescinded the sentence of death. How many examples have we that blasphemers died, if not a sudden, at least an unprovided death?

b. With regard to blasphemers, the words of the Lord are literally true: "Thy own mouth shall condemn thee, and not I." (Job. xv. 6.)

c. Consider what scandal you give. No one learns cursing and blasphemy from himself, but every one learns it from others.

d. Only the devils in hell blaspheme God. What inference do you draw?

3. Refute the objections:

a. Obj. I have not reflected on it—it escaped my lips inadvertently.

Resp. Proof enough that in your heart you honor not the name of God.

b. Obj. It is a habit with me—I cannot do otherwise.

Resp. So much the worse, if it has become a habit. A thief might say: It is a habit with me to steal—I cannot do otherwise. A fine excuse.

c. Obj. I have not blasphemed God, but only His angels and the sacrament.

Resp. As God is honored in His angels, so He is also dishonored in them. And what God has done and suffered for our sanctification we are not to abuse to His dishonor.

Remedies.

The remedies for cursers may be given to blasphemers. If they produce no effect, absolution is to be deferred—and if that will not do, absolution is to be denied altogether.

PŒNITENTIA SALUTARIS.

1, Pœnitentia pro hisce peccatoribus est determinanda ex gravitate blasphemix, an directa vel indirecta, mediata vel immediata fuerit.

2. Pro qualibet blasphemia pœnitens osculetur imaginem Crucifixi cum Gloria Patri.

3. Audito Missæ in satisfactionem ignominix in sanctum Dei nomen.

4. Litanix de SS. nomine Jesu.

5. Consuetudini blasphemandi addictis eadem pœnitentiæ opera injungi possunt, quæ apud maleficos supra indigitata sunt.

XVI. THE MALEVOLENT AND VINDICTIVE.

Admonitions.

1. Represent to them the heinousness of this sin.

a. Enmity, if it passes over into vindictiveness,

a desire of revenge, is a usurpation of the *rights of God*, who has reserved revenge to Himself. "Revenge belongeth to me, and I will repay. And again: The Lord shall judge his people." (Heb. x. 30.)

b. Enmity and vindictiveness are directly opposed to the principal attribute of God, Charity. "God is charity: and he that abideth in charity, abideth in God, and God in him." (I. John iv. 16.)

c. Enmity and vindictiveness are a kind of murder. "Whosoever hateth his brother is a murderer." (I. John iii. 15.)

d. Enmity and vindictiveness are diabolical vices.

2. Represent to them the perniciousness of this sin.

a. A malevolent and vindictive man is odious to God and man.

b. He deprives himself of interior and exterior peace.

c. He ruins his own health, for his evil passion is always at boiling heat.

d. He makes new enemies to himself. Evil will be returned by evil.

e. He deprives himself of the merit of all his good works.

f. He obtains not the forgiveness of his own sins, as long as he does not forgive others; and if he dies in that state, he will be lost for ever.

3. Refute the objections:

a. Obj. I cannot.

Resp. You must forgive, therefore you can; for God commands no impossibility.

b. Obj. As soon as I see that person, my anger rises against my will.

Resp. Not the rising of the anger is the sin, but the entertaining of ill-will. What do you do when the water is boiling over? You pour cold water into it. Do the same with your boiling passion.

c. Obj. I forgive, but I cannot forget.

Resp. It is not in our power to forget what has happened, but at every new recollection we can forgive again; this is in our power, and that much God requires of us. We must forgive, and try to forget.

d. Obj. I shall avoid him, and speak no more to him.

Resp. If thereby you wish to prevent a new unpleasantness, very well; but if you intend to offer new injuries, it will not do. There is a time for silence, and a time to speak.

e. Obj. He has offended me, I have not offended him; he must first beg my pardon.

Resp. If he fails to do his duty, are you on that account absolved from yours? You must forgive whether he acknowledge his wrong or not, whether he repair or continue it. "Not only seven times, but seventy-seven times you must forgive."

f. Obj. But he has offended me too grievously.

Resp. Imagination magnifies the offense; but let it be ever so great, it is insignificant compared to your offenses against God.

g. Obj. But it is very hard to forgive.

Resp. Only the beginning is hard, the rest is easy. Try it once.

Remedies.

Bring the motives of forgiveness before them.

1. *The love for God.* Your offender is and continues to be an image of God. In the bad—even the worst—child, love the Father, and forgive him for God's sake.

2. *The love for Jesus Christ.* Your enemy is and continues to be redeemed by Christ, ransomed by His blood. He asks you through His blood to forgive him, because and as he has forgiven you.

3. *Fraternal Charity.* Your enemy is your brother—God, our common Father; brothers must not be enemies, must not hate one another.

4. *Self-love.* What you do not wish that others should do unto you, do it not unto them. You wish others to forgive you, forgive them also.

5. *Your temporal and eternal welfare.* Enmity and vindictiveness render you miserable for time and eternity.

Universal remedies against enmity and vindictiveness—four looks:

1. Look up,

3. Look into,

2. Look down,

4. Look out.

a. 1. *Look up to the Father in heaven*, who makes His sun shine upon the just and unjust. If you wish to be His child, do as He does.

2. *Look up to Jesus on the cross*; dying He prayed: "Father, forgive them." If you wish to be His disciple, pray as He prayed.

3. *Look up to the saints in heaven.* If you wish

to be a sharer of their happiness in heaven, imitate their patience upon earth; look upon your enemies as your benefactors, they help you into heaven.

b. 1. Look down—into the grave. Remember the last things, and let enmity cease. (Eccli. xxviii. 6.) What perhaps you can no longer do on your death-bed, do now, for you know not your last hour.

2. Look down—into purgatory. How much easier is it to do penance here than there! And who is a better helper than your enemy?

3. Look down—into hell. Either forgive here, or burn there forever. Make your choice.

c. 1. Look into your heart. What do you wish, when you have offended others? That they forgive you; therefore, forgive them.

2. Look into your conscience. Are you not often to blame for your having been offended? Have you not frequently offended God and your neighbor? You frame many excuses for yourself, why will you not accept the excuses of others?

d. 1. Look out—into the world. Is there anything perfect under the sun? Men are, as they are, full of frailties and imperfections, corrupted by original sin—crippled by education, and drawn to evil by various circumstances. They frequently do not mean so bad as we judge; they are hasty, and in their precipitation do not consider what they are doing.

Let us avoid all enmities, bear them with equanimity, and end them quickly.

1. Avoid the occasion from which enmities originate, all uncharitable words and actions.

2. *Bear them with equanimity.* In the consciousness of our innocence and of our right, let us bear wrong with patience, and think the day will come when everything will come to light.

3. *And quickly*, as much as is in us; let us do all we can to make an end of enmity, even if we have to make a sacrifice, and to give up a right which is unimportant. "If thou offerest thy gift at the altar, and there shalt remember that thy brother hath anything against thee; leave thy gift before the altar, and first go and be reconciled to thy brother; and then come and offer thy gift." (Matt. v. 23-24.)

PENITENTIA SALUTARIS.

1. Opera beneficentiæ erga inimicos—veluti igniti carbones, quæ super capita eorum congeruntur.

2 Aliquot Pater pro offensoribus reputando secum quintam petitionem vel oblatio Missæ pro ipsis.

3. Suffragia pro defunctis, qui viventes nobis infensi fuerunt.

XVII. THE IMPATIENT.

Admonitions.

1. Represent to them the mischief of impatience.

a. Impatience makes the things no better, but a great deal worse. If you carry your cross impa-

tiently you make it heavier, and you must carry it even then. If you throw off your cross, you will find another and perhaps a heavier one.

b. Impatience deprives you of the merit which you might gain.

c. Impatience makes you odious to God and man—to God, because you are not resigned to His will; to man, because you provoke him to impatience.

2. Represent to them the advantage of patience.

a. It alleviates all burdens.

b. *Patience makes sufferings meritorious.* "Tribulation works patience, and patience trial, and trial hope, and hope confoundeth not." (Rom. v. 3, 4, 5.) A soul suffering patiently is like a rose among thorns: its white color and its sweet odor are thereby not diminished, not increased.

c. *Patience makes us beloved by God and man.* "This is praiseworthy, if for conscience towards God, a man endure sorrows, suffering wrongfully." (I. Pet. ii. 19.) And even in this world, how true is what Christ says: "In your patience you shall possess your souls." (Luke xxi. 19.)

3. Represent to them the example of Christ, of Mary, and the Saints.

a. If anything oppresses you, if the hand of pain is hard upon you, think of the patience with which Christ carried His cross, and your own cross will become light. The whole life of Christ was a continual martyrdom, and you want to live in perpetual peace and repose, you love an easy life.

b. How much has Mary suffered, and how patiently! Think of the seven dolors.

c. Think of the patience of the Saints. Their greatest pleasure was to suffer something for God's sake, but it is your greatest displeasure. How little you have to suffer compared to what they suffered! You have not yet resisted unto blood. (Heb. xii. 4.)

Remedies.

1. True humility. The humble man is always patient, for he thinks: I have deserved all this, and more than this.

2. Resignation to the will of God, without whose knowledge no hair falls from our heads.

3. Contempt of all that is temporal and perishable. Everything lasts but a little while. This tribulation will soon pass away.

4. The consideration of the four last things. He who frequently and seriously looks forward to the other world, cannot in reality be made impatient in this world.

5. Prudent judgment of the things that vex us.

6. Frequent consideration of our suffering Redeemer and of His sorrowful Mother.

PŒNITENTIA SALUTARIS.

1. Via crucis, contemplando passiones D. N. multo acerbiores.

2. Deprecatio ob impatientiam coram imagine Crucifixi.

3. Oblatio tribulationum in remissionem peccatorum una cum oblatione Passionis Domini.

5 Preces coram S. Cruce feria quinta et sexta.

5 Ante quietem nocturnam examen conscientiae præsertim de peccatis impatientiae cum dolore et proposito.

6. Visitatio cœmeterii et suffragia pro omnibus qui propter impatientiam in purgatorio vincti jacent.

XVIII. THE SLOTHFUL, LUKEWARM, AND INDIFFERENT.

Admonitions.

1. Represent to them the danger of lukewarmness.

a. What lameness is to the body, lukewarmness, or spiritual sloth, is to the soul. It is the forerunner of spiritual death.

b. A lukewarm man, at the next step, will be slothful, and a slothful man is spiritually, and, as it were, morally dead. As the dead feels and hears not, so the lukewarm feels and hears not what is for the welfare of his soul; he has no spiritual hunger for the bread of life, the word of God and Holy Communion. Spiritual things do not please him; no prayer, no devotion moves him, and nothing rouses him from his lethargy; he is a living corpse; he falls from one sin into another, and generally dies, as he has lived, without repentance or amendment. I have seen many usurers, cruel soldiers, harlots, and heathens converted and become good, but I have never seen a lukewarm Christian really turned to the Lord.

2. Represent to them the perniciousness of lukewarmness.

The Holy Ghost compares the soul of the slothful and lukewarm to a field that is not tilled. What grows on it? Thistles, thorns, briars, and every kind of weeds. The same is the case with the slothful and lukewarm Christian; as he does not use his powers and faculties for good, he uses them for bad purposes. Man must be doing something—if he does nothing good, he will be doing something bad, and is it not a great evil to lose so many graces, and heaven in the end? We must merit heaven. God has not promised heaven to those that sleep, but to those that watch. Strive to enter in at the narrow gate.

3. Represent to them how odious lukewarmness is to God.

a. God is the most perfect, most holy being, and it is His will that we should imitate Him as far as we can. The lukewarm Christian does the very reverse, and deserves the rebuke: Why stand you here all the day idle? It is no excuse to say: No one has hired us. God has hired us—every one of us—to serve Him here, and to be happy with Him forever hereafter.

b. God Himself says: "Because thou art neither cold nor hot, but lukewarm, I will begin to vomit thee out of My mouth." As lukewarm water causes vomiting, so lukewarmness is an object of abomination to God. A negligent Christian is more acceptable to Him than a lukewarm one. A negligent Christian may be converted yet, but there is

little hope for the lukewarm, because the lukewarm will and will not ; he is never in earnest with his amendment, and thus he dies as he has lived.

Remedies.

1. The slothful and lukewarm Christian should frequently think of his last end.

2. He should call to mind the promise he made at his baptism, and renewed at his First Communion.

3. Let him think of the shortness of time. It is now the hour for us to rise from sleep, for now our salvation is nearer than when we believed. (Rom. xiii., 11.)

4. Let him remind himself of the account which he must give of the opportunities he neglects, of the abuse of the graces he receives.

5. Let him make a new rule of life, and observe it conscientiously.

6. Let him often go to the Sacraments.

PCENITENTIA SALUTARIS.

1. Renovatio votorum baptismi.

2 Preces matutinæ et vespertinæ cum examine conscientiæ.

3. Si fieri potest, quotidie sacrificio Missæ aut aliis divinis officiis devote interesse.

4. Breves preces jaculatoriæ per diem repetitæ e. g., O mi Jesu, quando in te delectabitur anima mea !

5. Rosarium quotidianum.

6. Orationes ferventes et perseverantes ad S. Spiritum ad obtinendas internas gratias.

7. Consideratio de perfectionibus divinis præsertim de immenso in nos amore et depromissa cœlesti gloria.

8. Visitatio cœmeterii et precatio pro omnibus acediosis Christianis vivis et defunctis in purgatorio detentis.

XIX. SLANDERERS.

Admonitions.

1. Represent to them the greatness of this sin.

a. A good name is one of the greatest treasures that man can possess. The slanderer robs him of this treasure.

b. A lie is a great sin; how abominable the sin of slander!

c. He who deprives the child of his honor, deprives also the father of his, for in the child the father is slandered and dishonored, in every man God Himself, whose child and image man is.

d. Only a malicious person can be guilty of the damnable practice of slander, to injure his neighbor.

2. Represent to them the mischief of this sin.

a. The slanderer injures him whom he slanders in *his honor*; in *his worldly substance*, as far as by his slander he injures his business or trade, in *his health* by the grief and vexation which the slander causes him; in *his soul* by the sins to which slander leads him, v. g., enmity and revenge.

b. The slanderer injures himself, for he draws

upon himself the hatred of the slandered, the contempt of all good people, and the punishment of God, which he surely cannot escape.

3. Represent to him the necessity of retracting the slander, and the reparation of the damage caused thereby.

As a thief must restore stolen goods, so the slanderer—the thief of honor and good name—must restore the honor and good name of which he has deprived his neighbor, as also all damage which has been caused by the slander; he must likewise retract his slander before those who heard him, and acknowledge himself to have lied. And all the evil consequences which followed his slander he must repair as far as is in his power. In certain cases he must ask the pardon of the party slandered. How difficult is all this, and yet how necessary! What powerful motive to avoid all slander for the future! Hear what the Scripture says: “Their throat is an open sepulchre, with their tongues they act deceitfully, the poison of asps is under their lips.” (Ps. xiii. 3.) “The detractor is an abomination to men.” (Prov. xxiv. 9.) “Have nothing to do with detractors, for their destruction shall rise suddenly.” (Prov. xxiv. 21, 22.)

Remedies.

1. Sincere love of truth and hatred of every untruth, especially of every injurious lie. The liar easily gives way to detraction.

2. Cordial love and affection of the neighbor.

He who loves his neighbor as himself, will be very slow to speak ill of others even in truth, how much more in falsehood.

3. Remember that we must give an account of every idle word, how much more of every uncharitable, slanderous word.

4. Learn to keep silence and bridle your passion for talk. In much speaking thou shalt not escape sin. The universal remedy against the vices of the tongue is *silence*.

PENITENTIA SALUTARIS.

1. *Preces pro persona tuis calumniis impetita, aut alia officia benevolentiae erga eam.*

2. *Via crucis cum consideratione, quod per calumniam Phariseorum mors Jesu procurata est.*

3. *Ante quietem nocturnam examen conscientiae praesertim de peccatis calumniae cum detestatione propter Dei et proximi amorem.*

4. *Visitatio coemeterii et preces pro omnibus inter vivos calumniando peccantibus.*

XX. DETRACTORS AND DEFAMERS.

Admonitions.

1. Represent to them the heinousness of this sin.

a. You would be ashamed to steal money, and you are not ashamed to steal your neighbor's honor and good name.

b. The detractor judges others and usurps God's rights, who alone is judge.

c. You would not dare to utter those charges in your neighbor's presence, therefore be ashamed to do so in his absence.

d. Defamation is a kind of assassination, and the assassin is detested by all.

2. Represent to them the perniciousness of this sin.

a. A good name is better than great riches. The defamer does more harm than a thief or a robber.

b. The defamer, with one stroke, inflicts three wounds,—on him whom he defames, on him who listens with pleasure to the defamation, and upon himself.

c. Sins that result from defamation: false suspicion, rash judgment, hatred, enmity, and discord in families.

d. God frequently allows the defamer to fall into the same and even greater sins, than those divulged of another.

Refute the common excuses:

a. Obj. What I have said is the real truth.

Resp. So much the worse; the calumny you might retract, but you cannot repair the defamation.

b. Obj. I had a good intention.

Resp. But the injury you have caused is not repaired by your good intention.

c. Obj. I have already forbidden others to repeat it.

Resp. You cannot forbid others what you allow to yourself—who will pay attention to your prohibition?

d. Obj. Others treat me no better.

Resp. What you do not wish that others should do unto you, do it not unto them.

Remedies.

1. True fraternal charity. He who loves his neighbor as himself, will never calumniate him. He will say of his neighbor only such things as he would have said of himself.

2. Self-knowledge and humility. He who, in the humility of his heart, knows his own faults, will not delight in speaking of the faults of others.

3. Love of silence and solitude. It is easier to keep silence than to speak without sin.

4. Avoiding the company of those who delight in defaming others. One word elicits another, and he who delights in hearing, will soon help to defame.

5. Avoiding rash judgment and false suspicion. "Out of the abundance of the heart the mouth speaks." (Matt. xii. 34.)

PENITENTIA SALUTARIS.

1. Preces pro infamato aut alia opera benevolentiae erga eum.

2. Quoties in posterum detractio contra proximum peccaveris mulctam certam tibi imponas.

3. Silentium per aliquod tempus.

4. *Preces in cœmeterio pro animabus quæ ob detractationes in purgatorio cruciantur.*

XXI. LIARS.

Admonitions.

1. Represent to them the baseness of this habit.

a. God is the truth, therefore nothing is more essentially opposed to Him than falsehood.

b. Christ says of Himself: "I am the truth." (St. John xiv. 6.) How can you be His disciple if you must say of yourself: I am the untruth. "Who did no sin, neither was guile found in His mouth." (I. Pet. ii. 22.)

c. "The devil is a liar, and the father of lies." (John viii. 44.) Will you have the devil for your father and pattern. If you wish to be a temple of truth, break the idol of falsehood.

d. The world itself despises the liar. And although it is true what the Apostle says: "Every man is a liar," (Rom. iii. 4), no one likes to be looked upon as such.

2. Represent to them the perniciousness of this habit.

a. The liar is odious to God and will be punished by Him. "The Lord will destroy all who speak lies." (Ps. v. 7.) "Lying lips are an abomination to God." (Prov. xii. 22.) "He that speaketh lies shall perish." (Prov. xix. 9.)

b. The liar injures human society, for he shakes

the mutual confidence by which society is cemented together. Liars effect that they who speak the truth are not believed. (St. Jerome.)

c. The liar injures himself, for his word is not believed, if he should even speak the truth. He loses his good name, for a liar is nowhere respected. "The mouth that believeth, killeth the soul." (Wisd. i. 2.)

3. Refute the excuses:

a. Obj. I have lied in order to prevent some evil and do some good.

Resp. The end does not justify the means. It is not allowed to do evil in order to prevent evil. What does it profit to help others by lying, if thereby you injure your own soul?

b. Obj. I have lied in jest.

Resp. You must not play with sin; that which offends God, ceases to be a jest. - A palpable lie may pass for a jest.

c. Obj. I had to lie to avoid a great loss.

Resp. In sinning there is no *must*. What does it profit you, if you gain the whole world and lose your own soul? It is licit sometimes to conceal the truth, but it is never allowed to speak an untruth.

Remedies.

1. Decided love of truth for the love of God, who is eternal truth.

2. Bridling of the tongue. Avoid talkativeness and you will avoid lying. "In the multitude of words there shall not want sin." (Prov. x. 19.)

3. Sincere fraternal love. What you do not wish that others should do unto you, do it not unto them.

4. Place yourself repeatedly in the presence of God, who looks into the heart and hears every word.

5. Mutual estimation. "Wherefore, putting away lying, speak ye the truth every man with his neighbor; for we are members one of another." (Ephes. iv. 25.)

PENITENTIA SALUTARIS.

1. Quotidie vespertinum examen conscientiae de mendaciis per diem cum deprecatione.

2. Silentium per aliquod tempus exceptis necessariis loquelis.

3. Retractio mendacii et confessio illius coram illis apud quos illud divulgatum est.

4. Via crucis, auditio Missæ, aut visitatio cœmeterii et preces pro animabus quæ hæc peccata in purgatorio luunt.

XXII. THE AFFLICTED.

Admonitions.

Place before their eyes the principal motives of consolation.

a. To suffer in this world is the lot of man. "Man born of woman is filled with many miseries." (Job xiv. 1.) "A heavy yoke is upon the children of Adam, from the day of their coming out of their

mother's womb until the day of their burial." (Ecclus. xl. 1.)

b. To suffer is salutary. "Blessed is the man whom God correcteth." (Job v. 17.) For if God visits us with tribulations, He either punishes us for our sins or tries our virtue, both conducive to our salvation.

c. By sufferings in this world we atone for our sins. Here burn, here cut, but spare me hereafter, (St. Augustine), for there one hour of suffering will be more painful than a hundred years here in the severest penance.

d. Suffering is the strongest curb of sin. God hedges in by thorns the way that leads to destruction, that we may not desire to enter it. How soon would we forget God, if He did not pour a few drops of bitterness into the chalice of pleasure!

e. Sufferings lead us back to God, from whom we may have gone astray. Example: The prodigal son. God wounds in order to heal us.

f. By sufferings God tries our virtue. As gold is tried in the fire, so genuine virtue is tried in the crucible of suffering.

g. Suffering compel us to have recourse to God. Necessity teaches us to pray.

h. Sufferings make us resemble Christ. The servant is not better than his Lord and Master. Christ suffered and left us an example that we might follow in His footsteps.

i. Joy succeeds sufferings. "Many are the afflictions of the just; but out of them all will the Lord deliver them." (Ps. xxxiii. 20.) "Blessed are

they that mourn, for they shall be comforted." (Matt. v. 5.) "The sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed in us." (Rom. viii. 18.) "Through many tribulations we must enter into the kingdom of God." (Acts xiv. 21.)

j. How short are all sufferings! "Our present tribulation, which is momentary and light, worketh for us above measure exceedingly, an eternal weight of glory." (II. Cor. iv. 17.) Why do you count days and years? The hour passes away, and the suffering passes away.

Remedies.

1. All the above motives of consolation are remedies against impatience.

2. If sufferings are deserved, exhort the afflicted to bear them in the spirit of penance, as a punishment due to sin, and to say with the thief on the cross. "We indeed suffer justly; for we receive the due reward of our deeds." (St. Luke xxiii. 41.)

3. If they are not deserved, exhort them to bear them with perfect resignation to the will of God, and to exclaim with Jesus: "O my Father, if this chalice cannot pass away except I drink it, Thy will be done." (Matt. xxvi. 42.)

4. If sufferings have their origin in the malice of others, exhort the afflicted to bear them without hatred and anger, in the spirit of Christian meekness.

PŒNITENTIA SALUTARIS.

Juxta axioma: "Afflictis non est addenda afflictio," confessarius talibus pœnitentibus majora satisfactionis opera non injunget, cavebit tamen, ne solam patientiam in adversis pro satisfactione sacramentali constituat, quia sic certitudo de peracta satisfactione deque ipsius sacramenti complimento vacillaret. Attamen non cessabit, pœnitentem monere ut levi operi injuncto addat patientiam, unitam patientia Christi, Mariæ et omnium Sanctorum, utut opus valde satisfactorium et meritorium. Iis, qui patientiæ in adversis desunt, injungi possunt opera, quæ pro impatientibus supra proposita sunt; iis autem, qui se accusant de ira et vindicta erga ærumnarum suarum auctores illa satisfactionis opera, quæ apud iratos et vindictæ cupidos indigitabantur.

XXIII. THE SICK.

Admonitions.

1. Represent to them the benefit of sickness.

a. The sickness of the body is frequently deserved. Examine your conscience and see whether you have caused the sickness yourself or not; if you have, then take it as a just punishment.

b. While in health we frequently forget God and our spiritual welfare. Sickness reminds us of God and eternity. In sickness we learn what in health we have forgotten, that we are *but men*.

c. The sickness of the body is conducive to the health of the soul. When we are well, we sin; when we are sick, we turn to God. Many in health are wicked, who, if they were sick, would become virtuous.

d. "This sickness is not unto death, but for the glory of God," Jesus said of the sickness of Lazarus. (John ii. 4.) Say the same of your sickness.

e. "A grievous sickness makes the soul sober." (Eccli. xxxi. 2.)

f. Gold is tried in the furnace, the just man on his sick-bed. Virtue is perfected in weakness.

g. Let the body be sick, provided the soul is well and free from sin. It is better to burn with the heat of fever than to burn hereafter in the fire of hell.

h. Even in the virtuous, sickness finds something to purify. Who can say: "I am without sin"? Every man is a liar, that is, a sinner; for if we say that we have not sinned we make Him a liar, and His word is not in us. (I. John i. 10.)

2. Show them the way and means to make their sickness meritorious.

a. By patience and resignation to the will of God. O my Father, if it is possible, let this chalice pass from me. Nevertheless, not as I will, but as Thou wilt. (St. Matt. xxvi. 39.)

b. By the spirit of penance. I suffer what I have deserved, and much less than I have deserved. Here burn, here cut, but spare me hereafter. (St. Aug.)

c. By firm confidence in God. Although He

should kill me, I will trust in Him. (Job xiii. 15.)
 "Lord, if Thou wilt, Thou canst make me clean."
 (Matt. viii. 2.)

d. By uniting their pains and sufferings with the pains and sufferings of the divine Saviour and the saints of God, and by offering them for the honor of God.

e. By obedience to the prescriptions of the physician, and by taking the medicine that is ordered.

f. By fervent and devout prayer.

Remedies.

The principal faults of the sick are:

1. *Want of the spirit of penance.* This spirit of penance is to be aroused by the thought of the greatness of sin.

2. *Want of patience.* This absence of patience must be remedied by suggesting motives of patience.

3. *Want of confidence in God.* This must be awakened by the motives of confidence in the power, goodness, wisdom, and fidelity of God.

4. *Too much confidence in natural means.* This must be diminished by representing the impotence of human help without assistance from above.

POENITENTIA SALUTARIS.

1. Injunctis precibus pro satisfactione sacramentali stricte tali, commendetur patientia et oblatio dolorum in satisfactionem peccatorum.

2. Actus fidei, spei, et caritatis; graviter decumbentes autem potius aspirationes circa has virtutes eliciant.

3. Consideratio Passionis D. N. manu tenente imaginem Crucifixi.

4. Devotio erga matrem dolorosam Mariam, contemplando illius dolores cum compassione.

5. Memoria novissimorum.

6. Eleemosyna pauperi ægroto aut nosocomio.

7. Preces in solatium animarum quæ in purgatorio luunt.

XXIV. THE SCRUPULOUS.

Admonitions.

1. Call to their mind the causes of scrupulosity, which are:

a. The natural disposition. Some people by nature are inclined to anxiety.

b. Want of confidence in God. He who firmly trusts in God, will be able with St. Peter to walk upon the water, as if it were dry land. But as soon as this confidence begins to fail, he will sink, like Peter, and anguish will overpower him. "O thou of little faith, why didst thou doubt?" (Matt. xiv. 31.)

c. A secret pride and a want of true humility. The truly humble man wishes not to surpass others in sanctity; he knows that there is nothing perfect under the sun.

2. Remind them of the dangerous consequences of this fault.

a. A scrupulous person aggravates the difficulty of the combat with sin. He who walks timidly on slippery ground, will fall easier than he who walks without fear.

b. The scrupulous embitters his own life. He has no quiet moment, no cheerful confidence, no consolation in sufferings.

c. A scrupulous person causes trouble and sorrow to all, especially to his confessor.

d. He deprives himself of the divine assistance; he is abandoned by God, because he does not put his trust in Him.

e. He sins against the Holy Ghost, by giving way to despair.

3. Encourage such persons to lay aside their anxiety.

a. By the consideration of the goodness and mercy of God, who has compassion on human frailties.

b. By the consideration of the power of God, and how strong man becomes through His grace. "I can do all things in Him who strengthens me."

c. By the consideration that nothing is sinful, unless done by free will, and that to a mortal sin the full knowledge of the sin and the free and full consent to sin is required.

Remedies.

1. Unconditional obedience to everything the confessor prescribes.

2. Living faith and firm confidence in God.

3. Constant recourse to the same confessor.

4. Distraction by continuous manual labor.

5. Avoiding what increases scrupulosity, viz., the reading of ascetic books notoriously rigorous, the repetition of general confessions, and the company of scrupulous persons.

POENITENTIA SALUTARIS.

1. Aliquis actus strictæ obedientiæ.
2. Quotidianum exercitium virtutum theologicarum.
3. Auditio Missæ.
4. Nonnunquam S. communio sine præcedente confessione.

XXV. PARENTS.

Admonitions.

1. Represent to them the importance of their duties.

a. Children are a treasure entrusted to them by God. He will demand this treasure of the parents one day. Woe to them, if one of them be lost through their parents' fault.

b. Children are like young apes, *i. e.*, they imitate what they see in their parents. The apple falls not far from the tree. Children have not only ears, but also eyes. What do the words of parents profit, without good example?

c. Woe to him who scandalizes one of the little ones. "It would be better that a millstone were hanged," etc. If this woe concerns all, how much

more does it concern careless parents, who neglect their duty in regard to their children?

2. Represent to them the meritoriousness of the duties of parents well discharged.

a. "A wise son is the joy of his father." (Prov. x. 1.) "The salvation of the children is the gain of parents." (St. Chrys.)

b. "What you do to one of these little ones you have done to Me, and he that shall receive one such little child in My name, receives Me." (Matt. xviii. 5.)

c. It is no small merit before God to bring up children well.

d. What consolation must it be for parents on their death-bed to be able to say with Jesus: "Of them whom Thou hast given me, I have not lost any one." (John xviii. 9.) Do what you can to bring up your children in the fear and in the love of God. If you do your part, God will do His; it is seldom that a child is bad or perseveres in wickedness, who has been raised well by his parents.

3. Exhort parents to correct their children's faults with severity joined with love. Whom the Lord loves, He chastises. If, therefore, you love your children truly, chastise them whenever they deserve it:

a. *Out of love*, not out of blind anger. Let the fury of your passion subside, before you apply the rod.

b. *With love*, not with bad names, curses, and imprecations. The erring child should notice that

love and affection, and not blind madness and rage, which often makes cripples of children, are your motives for punishing.

c. Through love. Sometimes a good, kind word has more effect than a thousand lashes. If kindness does not produce the desired effect, apply the rod.

Remedies.

1. Beware of doing yourselves what you punish, and must punish, in your children.

2. Pay attention to your words and actions in your children's presence. Children have ears and eyes; they are curious and inquisitive; they have much to learn in a little time. And malice often supplies age. Never break out into curses against your children, that they may not learn cursing from you, and lest these curses and bad prayers be fulfilled in your children.

3. Instruct them yourselves, and see that they are instructed. Good instruction in youth is the best capital in mature and declining age, the best inheritance for children, which cannot be taken from them.

4. Indulge not their small faults, for they grow by little and little. Especially break them of stubbornness. "The rod and reproof give wisdom, but the child that is left to his own will, brings his mother to shame." (Prov. xxix. 15.)

5. Pray every day fervently to God for your children. "Unless the Lord build the house, they labor in vain that build it. Unless the Lord keep

the city, he watcheth in vain that keepeth it." (Ps. cxxvi. 1.) Thus it is with all your cares and watchings, if God does not care and watch with you. You can only plant and water, but God gives the increase. Prayer and the blessing of parents is as another angel guardian of children.

PŒNITENTIA SALUTARIS.

1. *Additio unius Pater et Ave precibus matutinis et vespertinis in honorem S. Familiæ, Jesu, Mariæ et Josephi.*

2. *Ante cubitum nocturnum examen conscientiæ de peccatis in educatione prolium, per diem commissis.*

3. *Elargitio eleemosynæ per manus liberorum in satisfactionem peccatorum educationis neglectæ.*

4. *Suffragia pro propriis et omnibus parentibus, qui ob neglectam educationem prolium in purgatorio pœnas luunt.*

XXVI. CHILDREN.

Admonitions.

1. Represent to them the great value of innocence and modesty.

a. Why did Christ love the little ones so much? On account of their innocence. "Suffer the little children to come to Me, and forbid them not." (Mark x. 14.) Preserve this precious treasure; avoid everything that could deprive you of it, especially all sins against the sixth commandment,

and do nothing and allow nothing against the virtue of purity.

b. What pleases us most in children? The bloom of innocence on their cheeks. It is sweet to look upon the face of childhood in all the charm of its guilelessness, while it still wears the air of openness and confidence which the unconsciousness of sin imparts. Preserve this bloom of innocence, blush at everything that is sinful, be ashamed of every shameful word and action. Bashfulness is the guardian of innocence. A shameless child is an abomination before God and man.

2. Exhort them to filial obedience, to love and respect of parents.

a. "Honor thy father and thy mother, that thou mayest live a long time, and it may be well with thee upon earth." (Deut. v. 16.)

b. "He that honoreth his mother is one that layeth up a treasure." (Ecclus. iii. 5.) "He that honoreth his father, shall have joy in his own children: and in the day of his prayer he shall be heard." (Ecclus. iii. 6.) "He that honoreth his father, shall enjoy a long life, and he that obeyeth his father, shall be a comfort of his mother." (Ecclus. iii. 7.)

c. "He that feareth the Lord, honoreth his parents, and will serve them as his masters who brought him into the world." (Ecclus. iii. 8.) "Honor thy father, in work and word, and all patience, that a blessing may come upon thee from him, and his blessing may remain." (Ecclus. iii. 9-10.)

d. A child that truly honors and loves his parents, must obey them in all things that are not sinful.

e. "Children, obey your parents in all things; this is pleasing to God." (Col. iii. 20.)

f. Parents hold the place of God; what they command, God commands. He that hears his parents, hears God; he that despises his parents, despises God.

g. Jesus was subject to His parents, that is, obedient; therefore, follow His example, and returning to your home to-day, show in word and work, that in this confession you have become a good and obedient child.

3. Represent to them how much God abhors disobedience and disrespect to parents, and how He punishes these sins, even in this world.

a. The child that despises his parents, despises God.

b. "The eye that mocketh at his father, and that despiseth the labor of his mother in bearing him, let the ravens of the brook pick it out, and the young eagles eat it." (Prov. xxx. 17.)

c. "He that curseth his father or mother, shall die the death." (II. Mos. xxi. 17.)

d. "Cursed be he that honoreth not his father and mother." (V. Mos. xxvii. 16.)

e. "He that striketh his father or mother, shall be put to death." (II. Mos. xxi. 15.)

f. "He that afflicteth his father, and chaseth away his mother, is infamous and unhappy." (Prov. xix. 26.)

g. "He that stealeth anything from his father or from his mother, and sayeth, 'This is no sin,' is the partner of the murderer." (Prov. xxviii. 24.)

Remedies.

1. Fear of God and the thought of His omnipresence.
2. Remember what your parents have done and suffered for you.
3. A reasonable self-love, and the consideration of the blessing or curse promised upon the fulfilment or violation of the fourth commandment.
4. The thought of the example of our Saviour.
5. Good children: Sem and Japhet, Isaac and Jacob, Joseph and Tobias. Bad children: Cain, Cham, Esau, Joseph's brethren, Heli's sons, Absalom.
6. Frequent Communion.

PENITENTIA SALUTARIS.

1. Preces quotidianæ pro parentibus.
2. Sedula executio aut omissio alicujus rei specialis, quam parentes in votis habent.
3. Preces matutinæ et vespertinæ cum examine conscientiæ, præsertim de quarto præcepto Decalogi.
4. Filialis devotio erga angelum custodem.
5. Auditio Missæ.
6. Preces pro defunctis parentibus et avis et pro liberis, qui ob transgressionem quarti præcepti in purgatorio puniuntur.

XXVII. MARRIED PEOPLE.

Admonitions.

1. Represent to them the sanctity of the sacrament of matrimony.

"This is a great sacrament: but I speak in Christ and in the Church." (Eph. v. 32.) The union of married people is a type of the spiritual union of Christ with His Church. As Christ loves His Church, so married people ought to love each other, and as Christ offers Himself for His Church and as the Church offers herself for Christ, so married people must be ready and willing to make sacrifices for each other.

2. Represent to them the duties of their state.

Married people are two persons in one flesh. "They two shall be in one flesh." (Matt. xix. 5.) In these words all is said that married people should be to each other. Neither of them belongs to himself or herself, but one to the other. They must not only be as all Christians, one heart and one soul, but also one flesh. Who hates his own body, his own flesh? The words mine and thine, these selfish words, should not be heard among married people; they should have all things in common, even one will. Selfishness must be banished.

3. Represent to them the happiness of a truly Christian marriage and the unhappiness of an unchristian marriage.

"With three things my spirit is pleased, which are approved before God and men, the concord of brethren, and the love of neighbors, and of *man*

and wife that agree well together." (Ecclus. xxv. 1, 2.) There is nothing more pleasing and edifying than to see married people live together as they ought, to see them respect, love, and assist each other, to pray for each other, to mourn and rejoice together so that one is to the other a help in obtaining their temporal and eternal welfare.

On the contrary, how miserable is the married state, when one or the other, or both, are not as they should be, when one pulls to the right, the other to the left, if they aggravate for each other the yoke of matrimony, which at any rate is heavy enough. Of such married people it is doubly true what the Apostle says: Such shall have tribulation of the flesh. (I. Cor. vii. 28.) It is a foretaste of hell.

Remedies.

1. Remind yourselves frequently of the promise you made to each other at the altar, and look at the marriage-ring.

2. Avoid all childish jealousy, a passion which with zeal seeks what causes trouble.

3. Keep silence in all cases where speaking might disturb the matrimonial peace.

4. Pay attention to the inclinations and aversions, weaknesses, and prejudices of each other, and act accordingly, with prudence.

5. Mutual favors, and sometimes little presents.

6. Avoid all beginning of strife and mutual reproaches.

- 7 Hear, see, and keep silence, if you wish to live in peace.

PŒNITENTIA SALUTARIS.

1. Preces quotidianæ pro gratia obtinenda ad officia status sui implenda.

2. Examen quotidianum de impletione horum officiorum.

3. Nonnunquam deprecatio ob commissum defectum.

4. Renuntiatio oblectationum, quæ conjugalem concordiam disturbant, e. g., visitationis tabernæ, ludi, etc.

5. Renovatio sponsionis in benedictione matrimonii factæ.

6. Preces pro omnibus conjugibus in purgatorio.

XXVIII. MASTERS AND MISTRESSES OF A HOUSEHOLD.

Admonitions.

1. Represent to them their duties.

St. Paul says, (I. Tim. v. 8): "If any man have not care of his own, and especially of those of his house, he hath denied the faith and is worse than an infidel." Therefore, have care of the temporal and spiritual welfare of those under your charge. Make them labor honestly, and pay them what is right. Make them serve you faithfully, but have also care that they serve God faithfully. Have care that they do not injure you in your worldly substance, but have also care that they do neither injure nor lose their own souls.

2. Show them the way, manner, and order of a Christian family:

a. In the morning and evening. The father and mother of a Christian family should be the first to rise and the last to retire; they must say their morning and evening prayers, and see that those of their household also say them.

b. If possible, they should hear Mass every day, and if all cannot go, at least one or the other should go to Mass.

c. On Sundays and holydays they must go to Mass and Vespers, and see that all of the household do the same.

d. They should frequently, during the year, receive the sacraments; those under their care likewise.

e. They should make a good intention before their work, and offer everything up to God.

f. They must avoid cursing, swearing, and detraction themselves, and not to tolerate those vices in others.

g. They must watch that their domestics do nothing wrong inside or outside of the house.

h. They must give alms to the poor.

i. They must avoid drinking and gambling.

j. They must have care that the peace in the house and with the neighbors is not disturbed.

k. They must not suffer those of the house to dress above their means.

l. In all things they must look upon themselves and conduct themselves as the vice-gerents of God.

Remedies.

1. Frequently think of the rigorous account you

have to give to God. "Give an account of thy stewardship."

2. Recommend yourselves and your own to the divine protection.

3. In the evening examine your conscience diligently, how you have fulfilled your duties.

4. Have a filial trust and firm confidence in God.

5. Seek first the kingdom of God and His justice, and look upon and use the temporal things only as means to the end.

6. Be not avaricious nor extravagant. In moderation is true virtue.

7. Honor the Blessed Virgin, your angel guardian, and your patron saint.

POENITENTIA SALUTARIS.

1. Pro impetrandis septem donis S. Spiritus septem Pater et Ave.

2. Abstinencia rei licitæ.

3. Preces quotidianæ intra Missam, præsertim intra Consecrationem, pro omnibus domesticis.

4. Actus humilitatis et liberalitatis erga famulantes.

5. Quotidiana vel hebdomadalis devotio ad sanctissimam Familiam, Jesum, Mariam et Josephum.

6. Preces pro defunctis domesticis et omnibus qui ob delicta contra officia status sui in purgatorio detinentur.

XXIX. SERVANTS.

Admonitions.

1. Show them the advantages of their state.

a. It is an *honorable state*. Jesus Himself chose this state, for He came not to be served, but to serve. (Matt. xx. 28.)

b. It is a *meritorious state*. If you serve men for God's sake, you serve God Himself. The wages you receive from men may be small, but so much the greater is the reward in store for you in heaven.

c. It is a *salutary state*. It is easier to serve and obey, than to command. He that obeys, has less to answer for than he who commands.

2. Remind them of the duties of their state.

"Servants, obey your masters with fear and trembling, in the simplicity of your hearts as to Christ. Not serving to the eye, as it were pleasing men, but as the servants of Christ, doing the will of God from the heart, with a good will doing service as to the Lord, and not to men." (Eph. vi. 5-7.) Everything that servants have to do and omit is contained in these words. They are to obey their masters in everything that is not sinful; they are to obey them not only apparently, or as long as the eye of the master is upon them, but also in their masters' absence they must be honest and faithful, and serve not to please men, but God and their own conscience.

3. Show them the dangers of their state and the common faults of servants:

a. With regard to God. Danger of impatience, dissatisfaction with their state of life, murmuring against God's providence, cursing, swearing, blasphemy, violation of Sundays and holydays, neglect of prayer.

b. With regard to the neighbor. The danger of disobedience, discord, whispering, flattery, lying, cheating, theft, and laziness.

c. With regard to themselves. The danger of trying to please, avarice, gambling, impurity, drunkenness, night-walking, anger, cruelty to animals, pride, and extravagance in dress.

Remedies.

1. Humble resignation to the will of God, who has placed you in this state.

2. Frequent meditation on the example of Jesus, who, as King of heaven and earth, has not refused to become the servant of all, and to wash even the feet of His disciples.

3. Respect and honor Jesus Christ in your master.

4. Hope of reward in heaven. "Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." (Matt. xxv. 21.)

5. Avoid the proximate occasion of sin, and if that be not possible, leave the service. Why would you be willing to remain where you are in danger (besides hard work) of losing your soul.

PŒNITENTIA SALUTARIS.

1. Pia intentio quotidiana ante labores.
2. Sæpius intra laborem, impatientia urgente, iteratio piæ intentionis dicendo: "Omnia ex amore Dei et ad maiorem Dei gloriam!"
3. Preces pro dominis.
4. Visitatio cœmeterii et preces pro omnibus in purgatorio detentis famulantibus.

ABRIDGMENT OF THE ANCIENT PENITENTIAL CANONS.*

PRÆCEPTUM I.

Dominum Deum tuum adorabis, et illi soli servies.

Qui a fide catholica desciverit, pœnitentiam aget annis decem.

Qui auguriis et divinationibus servierit, quique incantationes diabolicas fecerit, pœnitens erit annis septem.

Qui magos consuluerit, artemque magicam ad quodcunque adhibuerit, in pœnitentia erit annis quinque.

Si quis in codicibus, aut in tabulis sorte ducta res futuras requisierit, pœnitens erit dies quadraginta.

* S. Caroli Bor., Instructiones Pastorum.

PRÆCEPTUM II.

Non assumes nomen Dei tui in vanum.

Quicumque sciens pejeraverit, quadraginta dies in pane et aqua, et septem sequentes annos pœniteat; et quot homines in peccatum induxerit, pro totidem perjuriis jejundet.

Qui compellit alium, ut falsum juret, quadraginta dies in pane et aqua, et septem annis in pœnitentia erit.

Si quis nomen Dei juraverit, si semel nesciens fecerit, pœnitens aqua et pane septem dies victitet, si secundo ac tertio monitus idem fecerit, dies quindecim.

Si quis Deum, vel beatam Virginem, aut aliquem Sanctum publice blasphemaverit, præ foribus ecclesiæ dominicis diebus septem dum missarum solemnia aguntur, stet in manifesto, ultimoque ex illis die sine pallio et calceamentis, ligatus corrigia circa collum, septemque præcedentibus feriis sextis in pane et aqua jejundet, ecclesiam tunc nullo modo ingressurus. Singulis pariter illis septem diebus dominicis tres aut duos aut unum pauperem pascat, si potest; si non potest, pœnitentiam aliter suppleat.

PRÆCEPTUM III.

Memento, ut diem sabbati sanctifices.

Qui opus aliquod servile die dominico, vel festo exercuerit, pœnitentiam aget tres dies in pane et aqua.

Si quis in ecclesia confabulatur, cum divina fiunt, pœnitens erit dies decem in pane et aqua.

Qui in quadragesima jejunium violaverit, pro uno pœnitentiam aget dies septem.

PRÆCEPTUM IV.

Honora patrem tuum et matrem tuam.

Qui parentibus maledixerit, quadraginta dies pœnitens sit in pane et aqua.

Qui parentes injuria affecerit, tres annos.

Qui percusserit, annos septem.

Qui ejecerit, tamdiu pœniteat, quamdiu in hac impietate perseveraverit.

PRÆCEPTUM V.

Non occides.

Si quis patrem aut matrem, fratrem aut sororem occiderit, toto vitæ suæ tempore non suscipiat corpus Domini, nisi in obitu; abstineat a carne.

Paupercula, si ob difficultatem nutriendi id commiserit, annos septem.

Si quis explendæ libidinis causa, vel odii meditatione, ut non ex eo soboles nascatur, homini aut mulieri aliquid secarit, vel potionem aliquam dederit, ut non possit generare vel concipere, homicida teneatur.

Si quis jussu domini homicidium perpetraverit dies quadraginta in pane et aqua, et præterea septem annos sequentes per legitimas ferias jejunabit.

PRÆCEPTUM VI.

Non mæchaberis.

Si laicus solutus cum fœmina soluta peccaverit, pœnitens erit annos tres, et quando sæpius tanto majori afficietur pœnitentia.

Vir solutus, si cum alterius uxore adulterium, commiserit, pœnitentiam aget annos septem; mulier quinque.

Mulier soluta cum alterius marito adulterans, decennali pœnitentia afficietur, ille quinquennali.

Si quis maritus semel lapsus est, pœnitentiam aget annos quinque; si sæpius, amplior accedet pœnitentia.

Si quis uxorem nolentem adulterium perpetrare coegerit, pœnitentiam aget dies quadraginta in pane et aqua.

Quicum uxore sua turpiter concubuerit, pœnitens erit quadraginta dies.

Si quis adolescens cum virgine peccaverit, pœnitentiam aget annum unum.

Qui sæpe fornicatur laicus cum laica, pœnitentiam aget annos tres.

Cum duabus sororibus fornicatus, pœnitentiam aget toto vitæ suæ tempore.

Qui cum brutis coierit, pœnitentia afficietur annorum decem et diuturniori etiam pro personæ conditione.

Qui contra naturam coierit, si sit matrimonio junctus, pœnitebit annos decem; si solutus, annos septem; si puer, dies centum. Laicus matrimonio junctus, si in consuetudine habet, annos quindecim.

Vir, semel se inquinans. dies decem; sit iterum dies viginti; si tertio, dies triginta; sique nefarie agere perrexerit, pœnitentiæ accessio ei fiat; si puer, dies quadraginta; si major quindecim annis, dies centum.

Qui complexu fœminæ vel osculo polluitur, pœnitentiam aget dies triginta; qui contacte inverecundo, menses tres.

Qui concupiscit mente, sed non potuit perficere, dies decem pœnitentiam aget.

Qui lenocinium exercuerit, pœnitentiam aget annos duos per legitimas ferias, neque accipiet communionem nisi in fine.

PRÆCEPTUM VII.

Non furtum facies.

Qui furatus est aliquod de ecclesiæ suppellectili vel thesauro, quod sustulit, reddet, et tres carinas cum septem sequentibus annis pœnitebit.

Pecuniam ecclesiasticam furatus, quadruplum reddet, et pœnitens erit septem annos.

Qui hospitalis domus administrator aliquid de administratione subtraxerit, restituet; ac tres annos pœnitens erit.

Clericus furtum capitale faciens septenni pœnitentiam implebit; laicus quinquennii, et quod furatus est reddat.

Qui fregerit noctu alicujus domum, ut aliquid auferat, pretium reddat, et pœnitentiam aget annum in pane et aqua; si non reddit, annos duos.

Si quis furtum de re minore semel aut bis fecerit, restituta re, pœnitentiam aget unum annum.

Qui rem inventam non reddit, furtum committit, idcirco tanquam de furto pœnitentiam agat.

PRÆCEPTUM VIII.

Non loqueris contra proximum tuum falsum testimonium.

Qui falsum affirmarit, pœnitentiam aget ut adulter; ut homicida, qui sponte id facinus admiserit.

Qui proximo falsum crimen objecerit, pœnitentia afficietur, ut falsus testis.

Qui falso testimonio consenserit, pœnitens erit annis quinque.

Si quis facile detraxerit falsumque in hoc dixerit, pœnitens erit dies septem in pane et aqua.

Qui leviter detraxerit, tres dies pœnitebit.

Si quis convitium manifestum fratri intulerit, diuturna expiabitur pœnitentia pro modo peccati.

Qui falsitatem fraudemque in ponderibus et mensuris admiserit, præter restitutionem pœnitens erit in pane et aqua dies viginti.

PRÆCEPTUM IX.

Non desiderabis uxorem proximi tui.

Si quis presbyter concupiscit fornicari, pœnitens erit annos quinque; si clericus, aut laicus, annos duos.

Si quis in somnis ex immundo desiderio pollui-

tur, surgat et cantet septem psalmos pœnitentiales

Si clericus aut laicus ex mala cogitatione et concupiscentia semen effuderit, pœnitens erit dies septem.

PRÆCEPTUM X.

Non concupisces rem proximi tui.

Rem alienam nefarie concupiscens, avarusque, pœnitens erit annis tribus.

Qui rem aliquam proximi pretiosam invenire cupit, ut illam sibi retineat, pœnitentiam aget, ut dictum est de furto.

CANONES PœNITENTIÆ.

De gula et ebrietate.

Si quis nimio cibo se ingurgitaverit et inde dolorem senserit, unum diem pœnitentiam aget in pane et aqua.

Sacerdos imprudenter ebrius factus, in pane et aqua pœnitentiam agat dies septem; si negligenter, dies quindecim; si per contemptum, dies quadraginta. Laicus graviter arguatur, et pœnitentiam agere a sacerdote cogatur.

Qui præ ebrietate et crapula vomitum fecerit, si presbyter aut diaconus, pœnitentiam agat dies quadraginta; si laicus, dies quindecim. Qui humanitatis gratia alium inebriari cogit, pœnitentiam agat dies septem; si per contemptum, dies triginta.

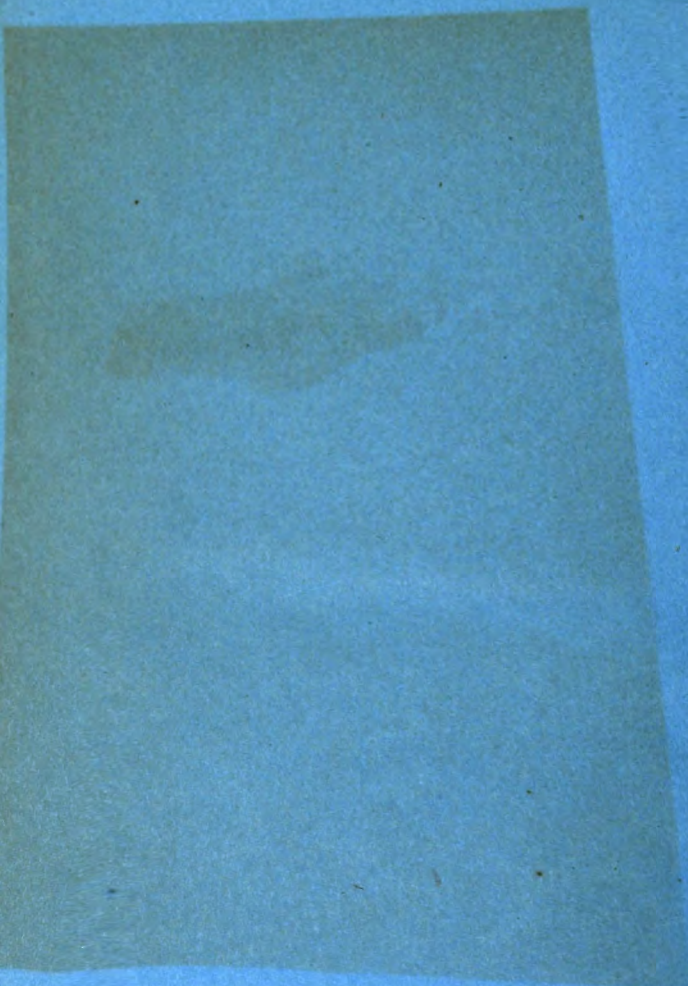
N. B. De pœnitentia per legitimas ferias constituta confessarius animadvertat, eo nomine intelligi

feriam secundam, quartam et sextam, Canonum legibus pœnitentiæ jejunioque præscriptam.

Carenæ seu Carentenæ, Quadragenæ jejunium id appellatur, quod per quadraginta dies in pane et aqua fiebat.

Pœnitentia per tres quadragesimas indicata ita intelligitur, ut, cui imponebatur, in anno pane et aqua jejunaret quadragesimas tres: quarum prima est ante diem Natalem Domini; altera, ante Pascha Resurrectionis; tertia, quæ scilicet per dies tredecim ante diem festum S. Joannis Baptistæ agebatur.

Qui per plures annos ad pœnitentiam agendam tenebatur, primo anno per ferias legitimas in aqua et pane jejunare debebat; ceteris vero diebus piscibus et fructibus arborum et leguminibus vesci et cerevisia uti poterat, ita tamen, ut a carnibus, caseo et vino abstinere cogeretur. Excipiebantur tamen dies dominici et festivi totumque tempus paschale. In secundo et tertio anno similiter jejunet, nisi quod tertiam feriam, quintam et Sabbatum potestatem habeat redimendi prætaxato pretio. Redemptio fiebat hoc modo: Pœnitens pro quolibet die quinquaginta psalmos genuflexus in ecclesia recitare ac eo die pauperem nutrire, vel centum genuflexionibus quinquaginta psalmos supplere debuit.



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